

A N
H E L P
F O R
P R A Y E R :

CONTAINING
ARGUMENTS, DIRECTIONS, and
suitable MATERIALS for PRAY-
ER; especially in Families.

Designed chiefly for the Use of those
MASTERS OF FAMILIES,
A N D
Other PERSONS, who are weak in Gifts.

By Mr. John Willison, Minister of the Gospel in Dundee.

*ISA I. lv. 6. Seek ye the Lord, while he may
be found; call ye upon him, while he is near.*



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PRAYER is a Duty indispensibly necessary for every Man and Woman, being strongly enjoined and enforced both by the Law of God, and Light of Nature; so that the Man is no better than a Brute, or a Monster, that doth neglect to pray to God his Maker

and Preserver; seeing, it is by Prayer he should daily give Glory to God the Author of his Mercies, and acknowledge his Dependance upon him.

All that know God, will readily acknowledge the Necessity and Excellency of this Duty: For Prayer is the native *Breath* of renewed Souls to God, without which, they can no more live, than their Bodies without the Common Air. *Hide not thine Ear*

at my Breathing, saith the Church. *Lam, iii. 56*
Prayer is a Mean, both to preserve Life and promote Liveliness in the Soul, seeing it brings daily Supplies from the God of our Life. And this made the Psalmist to say, *your Heart shall live that see God. Ps. lxxix, 32.*

In my foregoing Treatise of the *Lord's-Day*, I have used plain and pressing Arguments for this excellent Duty of Prayer both in Families and Closets to which I refer the Reader of this *Appendix*. But because the Duty is so necessary in it self, and so much neglected in this declining Age, I shall add some Things further in this Place, for encouraging all Sorts of Persons to the Practice of this noble Duty.

I. Consider, O Sinners, that tho' you be condemn'd Rebels in the Hands of Justice, yet God by his Infinite free Grace, sets open the Door of Mercy for you, and also calls you to enter in by Prayer and Supplication, for Pardon and Mercy. Would it not be great Encouragement for a condemn'd Malefactor to cry for Pardon, if it were told him, that as long as the Sentence is not execute, the Door of the King's Mercy stands open, and he will not be offended, that condemn'd Malefactors cry to him for Pardon? But would he not yet more conceive Hope of Mercy, if he were told, that the King had sent him Word, to come and cry for Mercy? Now, Sinners, this is your Case, and will you not prize and improve this Privilege? It was great Encouragement to blind *Bartimeus* to come to Christ, to see his Sight, when it was said to him, *Be of good Comfort, rise, he calleth thee. Mark, x, 49.* He presently rose, cast away his Garment, and came to Jesus. And so should we. Oh Sinners! the fallen Angels, and Souls now in Prison, have not this Encouragement; the Door of Mercy and Hope is ever closed upon them, so that, tho' they should cry to all Eternity, it will not avail them. How would

they esteem your Privilege, if they had it?

2dly. God stiles himself the *Hearer of Prayer* and declares his Delight in the Prayers of penitent Sinners. Yea, we are told, that he hears the Cries of the *Ravens* and brute Beasts, and grants to them what they need: And will he not much more hear the Cries of a humble Penitent? Nay, he is so well pleas'd with them, that he hears their Prayers: tho' they be very lame and imperfect. We are told, that he hears the very *Groans of the Prisoners*, and the *Sighs of the Needy*. Yea, he heard *Hezekiah*, when his Prayers were but like the *Chatterings of a Crane*, or of a *Swallow*; or like the *Mourning of a Dove*. *Is. xxxviii. 14.* O Sinners, tho' you can't Pray to good Purpose; yet you may *chat* as a *Swallow*. Tho' you can't pray long as some Christians, yet you may utter, at least, a broken Sentence or two; and sometimes he hath made such short Sentences very welcome: As when the penitent *Thief* cryed on the Cross, *Lord, Remember me when thou comest into thy Kingdom*. And when the poor *Publican* said, *God be merciful to me a Sinner*. Yea, when the oppressed Sinner hath not been able to speak a Word, nor utter a Sigh or a Groan, God hath understood and heard the Language of his very Looks. *They looked to him and were lightened, and their Faces were not asbamed* *Is. xxxiv. 5.* O then! while you are in the Land of Prayer, and within Speech of the Hearer of Prayer, make humble Addresses unto him by Prayer. *Seek the Lord while he may be found; call ye upon him while he is near, Isa. lv. 6.* The Time is near when he will not be found, and when he will be out of the Reach of your Cry. *What meaneſt thou then, O Sleeper? Arise, Call upon thy God, so be that God will think on you, that you perish not.*

But more particularly, with respect to *Family-Prayer*; tho' I have said much in the foresaid Treas-

tise, to demonstrate the Necessity of it, and answer Objections against it, I shall add these few Considerations, in this Place.

1. It is prophesied and promised as a special Blessing in the Day of the Lord's Returning to his People the Jews, with Mercy and Kindness, that a *Spirit of Grace and Supplication shall be poured forth* upon Families, as such, so that *each Family should mourn apart.* Zeck. xii. 10, 12, 13. and consequently, *Family-Worship* must be our indispensable Duty.

2dly. There would be no manifest Difference betwixt the Families of *Christians*, and these of *Turks and Pagans*, if it were not by the Worship of God. It is this that doth evidence your being devoted to God, your owning your Dependance on him, and your making Choice of his Service.

3dly. Terrible Wrath and Judgments are threatened and denounced against all the Families that call not upon God's Name. Jer. x, 25. I grant that, by Families, in that Place, may also be understood Tribes. But what were these, but as it were Greater Families, made up of several Households and particular Families? And if larger Families should be punished for neglecting of this Duty, why should lesser Families think to escape, when guilty of the same Crime? Nay, God doth certainly, in this Place threaten all Families, whether greater or lesser.

4thly. Every Head of a Family is bound, both by the Law of God and of Nature, to be concerned for the Welfare of his Family: And what Method do you fall on so fit for this End, as by maintaining Family-Religion, and worshipping God with your Families, and, in their Name, making Confession of your Family-Sins, begging Supply for your Family-Wants, and giving Thanks for your Family-Mercies. It was the Sense hereof, that made Job offer daily Sacrifices for his Children. Job, I. 5. Surely your Example in this Matter, thro' the Blessing of God

would be a Mean, to engage your *Children* and *Servants* to pray for themselves, and to set up *Family-Worship*, when they come to get Families of their own.

6thly. Consider what Engagements you ly under to maintain *Family-Worship*, when ye are married, and begin to set up Families, Ministers take you engaged to set up *Family-Worship* in them. And when ye come for *Baptism* to your Children, every Child you get baptized, you are solemnly and deeply sworn before the Congregation, to worship God in your Families ye vow publickly to the Great God, that ye will instruct and teach your Children, both by your *Examples* and *Precepts*. And can ye give them any Example, that will be more effectual to instruct and teach them to call upon the Name of the Lord, than your praying with them, and for them in your Families. O *prayerless Heads of Families*, will none of these Vows bind you to Family-Prayer? Surely then ye are guilty of *horrid Perjury* against God, who, if you Repent not, will quickly come, and fearfully *avenge the Quarrel of his Covenant*, and punish you for your perfidious Dealing with him.

6thly. *Family-Worship* is an excellent Way to propagate Religion, in the Church and Nation wherein you live. For, when every Family is a *small Church*, and God is duly worshipped in these *smaller Churches*; surely the *National-Church* and publick Assemblies of Gods People, which are made up of these *little Churches*, would put on a beautiful Face. *National Reformation* would make pleasant and speedy Progress, if every *Head* of a Family did begin at Home. When the Wall was to be built about *Jerusalem*, it was quickly done, because, every Man undertook to *repair over against his own House*. *Neh, iii, 10.* And if ever the decayed Walls of our *Scots Jerusalem* be built up, it must be the same Way. Let every one sweep

before his own Door, and then the publick Street will be clean.

7thly. This is the Way to procure Blessings to your Families of all Sorts, both *Spiritual* and *Temporal*. For if God would bless a Family for a *godly* *Servant*, as we find *he blessed Potiphar's House for Joseph's Sake*. *Gen. xxxix: 5*. Much more will he bless a House on Account of a *godly Master* of a Family. Make Conscience of entertaining God's Worship in your Families, and you may firmly expect, that the Lord, who *blessed the House of Obed-Edom and all that pertained to him, because of the Ark* which he lodged in his House; *2. Sam. vi. 12.* will also bless your House, and prosper the Works of your Hands.

8thly. Consider the *evil* of neglecting Family-Worship, and the bad Consequences that are likely to follow upon it. Hereby you are ranked among *Heathens that know not God*: You are guilty of *Atheism*, and a practical denying of your Dependance on God, saying, as these. *Jer. ii, 31. We are Lords, we will come no more unto thee. We and our Families can live well enough without God.* And further, you are hereby guilty of *barbarous Cruelty* against your poor Children, whose Souls ye undertook for at *Baptism*; for this Way ye do what in you lies, to ruin the Souls of your Children and Families, who will readily follow your prayerless Example; and what a *horrid Sin* do you think it is, to be guilty of the Murder of precious Souls! Oh, it is sad to see poor Children destroyed by these, who are under the *strongest Tyes* to preserve them, and promote their Welfare! Nay, by the neglecting of Family-Worship, you contribute exceedingly to ruin the Interest of Religion thro' the whole Land; for you teach your Children by your Example, and Generations to come, to live prayerless and graceless Lives; you frustrate the Ends of the Gospel, and make Ministers lose all their Pains. Each

Each of you hereby saith on the Matter, *God shall not dwell in my House, he shall not be welcome to my Family, so far as I can prevent it*; and to be sure, O Sinner, thou shuttest out the *best Guest* in the World. Yea, you not only do what in you lies, to banish God from your own House, but even to banish him from *the Land* you Live in, by training up Posterity in a carnal and prayerless Course.

And may we not here stop, and drop some Tears over the present Age, and the Land of our Nativity? Ah, the Neglect of Family-Religion gives us a sad prospect of the Rising Generation! For who shall engage them to the Ways and Service of God, if Parents and Heads of Families neglect their Duty? Ministers are but little with them, and speak to them but, in general, once a Week, so that all they can do, will signify little, if Parents neglect their Work. Every Generation will turn worse than the former, if Family-Religion be neglected: Surely Religion will still continue in a declining and sinking Case, and will not this land us in *downright Atheism* at last?

Finally, Let *prayerless Heads* of Families, and *careless Parents* consider, how terrible it will be, to have their Children from Generation to Generation accusing them for breaking their Engagements for them at Baptism, living prayerless Lives, and keeping prayerless Families, and thereby bringing them to Eternal Ruine. What a terrible Judgment Day do you think it will make, when Parents and Children, Masters and Servants shall go in Multitudes to the Pit, cursing one another, for bringing them unto that woful Condition! What a dreadful Reckoning will there be in that Day, betwixt prayerless Parents and Children, Masters and Servants! Oh, (will the Children and Servants say) we must go down into that burning Lake, and we have none to blame for it but you, and your graceless and prayerless Example! Our
Blood

Blood is on your Heads; for had we seen your
 our Parents, our Masters, worship God in your
 Families; we would have prayed for our selves,
 and worshipped God in our Families. But Oh!
 Your prayerless Examples have damned us E-
 ternally! Cursed be the Day that ever we lived
 under your Roof! What will the great Judge
 say to you in that Day? Ah, cursed Wretch,
 hast thou damned thy Children, and hadst no Pity
 on these that came from thy Bowels! Ah, will
 the prayerless Parent answer, I have damn'd my
 self, and damned my Children too! When I was
 married, and they were baptised, I promised for
 my self, I engaged for them, I vowed most so-
 lemnly to worship God with them in my Fa-
 mily, and to instruct and train them up in Gods
 Service. But Ah! I never minded one Word
 I promised and swore before Men and Angels.
 I believed Nothing that Ministers told me of my
 Hazard, if I should break my solemn Oath to God.
 But now I find all they said too true. Oh, how
 confounded will you look at that Day, when your
 Children will accuse you, and your Maker con-
 demn you, for the perfidious Neglect of this ex-
 cellent Duty of Family Worship! You may make
 light of these Words, as you please; but I can
 assure prayerless Parents and Heads of Families,
 that prayerless Children and Servants will be a
 sad Sight to you in that Day; nay they will be as
 so many *Milstones tyed about your Necks*, to sink
 you the deeper under the Wrath of God, in Hell
 for ever.

In the Name of that Great God who founded Fa-
 milies, I exhort all Heads of Families to make
 Conscience of worshipping God in their Families
 as they would expect God to *bless* them, and his
 Presence to *dwell* in them. Be careful, that God
 not only be worshipped in your Families, but that
 he be worshipped in a *due and suitable Manner*.

Alas

Alas! it is sadly to be regreted, that many thro' the Land do the Work of the Lord negligently in their Families.

As for Instance, 1. Some come the length of *reading a Chapter*, and perhaps *singing Part of a Psalm*, but there is never a Word of *Praying* in their Families. But do you think to reap Benefit by *reading or singing*, unless you join *Prayer* to God for his Blessing? No, you even lose that which you do; for the *Halving* of God's Worship will never be pleasing to him. I am sure you would not be satisfied, that God should *Halve* your *Salvation*, as you *Halve* his *Worship*; if he should say, *I'll take the one Half of you (your Body) to Heaven, and leave the other Half (your Soul) in Hell.*

2dly. Some have *Worship* in their Families on the *Sabbath-day*, but neglect it all the *Week* over. Shall the trifling Concerns of the World swallow up the whole *six Week-Days*, and that God, who gives you all your Time, have no share therein? Surely, They who *confine* all their Religion to the *Sabbath*, their Religion is not sound.

3dly. Some have *Worship* in their Houses at *Night*, but neglect it in the *Morning*. Are not the Lord's Mercies to us *new every Morning*? And why should not the Author of our Mercies be acknowledged in the Morning, as well as the Evening? The Psalmist saith, *It is a good Thing to give Thanks unto the Lord, and to sing Praises to thy Name, O most High: To shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night.* Ps. xcii, 1, 2.

4thly. Some perform Family-Worship in a *careless sleepy Manner*, and are content it be hurried over at any Rate. Doth not a Holy God require your Hearts in all your Approaches to him? O tremble for that Curse recorded, *Mal. i, 14. Cursed be the Deceiver, which bath in his Flock a Male, and voweth and sacrificeth unto the Lord a Corrupt Thing.*

5thly.

5thly. Some take no Care to *chuse the fittest Seasons* for the Duty. But either *delay too long in the Morning*, till a Throng of *Business or Company* come upon them; or too late at *Night*, till Sleep or Drowsiness overtake them. But if you truly Love God, give him the *first Fruits of the Day*; and the Time when you are most active and best disposed for spiritual Duties.

6thly. Some are at no Pains to *suit their Prayers* to the Case and Circumstances of their Families. They do not acknowledge the *Families Dependence* upon God, as the great *Founder of Families*. They do not make *Family-Confessions* of their Sins against God, *their Sins* which they contract in a Family Capacity, *their manifold Defects in Relative Duties*, *their unprofitable Converse* &c. They do not offer up *Family-Thanksgivings* for the Blessings, which they with their Families receive from God, and particularly, for the *Hedge of Protection*, which God makes about them and their Houses, and all that they have. When God brings the whole Family together *safe in the Morning*, from their *several Apartments*; and returns them *safe at Night*, from their *respective Employments*, without any Disaster or evil Occurrent; It is most reasonable, you should join together in *solemn Thanksgivings* to your great Protector. Again, many do not present *Family-Petitions* for these Mercies, which are suitable and needful for their Families, viz. *Family-Provision*, a *Blessing on their secular Business*, for *Grace to Children*, and a *Blessing upon the Instructions* given them; for *Harmony*, *mutual Love*, *Contentment*, *Preservation from Sins and Dangers*, *Support under Family-Tryals* &c. You wrong your Families, when you omit these Things in Family-Prayer.

7thly. Some keep up a *Form of Family-Worship*, but Ah! They blot their *Holy Duties* with *unholy Lives*. They do not teach their Families by their Examples, to be *humble*, *peaceable*, *sober*, *just* and *upright*.

upright in their Lives; but the very contrary: And thus they make their Prayers an *Abomination* to God, and to good Men too. They expose Religion to the Reproach of the Wicked; and, like *Eli's* Sons, make People to *abhorre the Lord's Sacrifices*.

Lastly. Some formerly have been exact and punctual in Family-Worship, but, of late, have turned slack and careless about it. They have forgot the *Kindness of their Youth, and the Love of their Espousals*. They have suffer'd the Lord's Altar to be broke down, and the *daily Sacrifice to cease*. O that such, who have thus *lost their first Love*, would be persuaded to *remember whence they are fallen, and repent and do their first Works*. You cannot expect to prosper, either in your Family-Affairs, or in your Soul's Condition, while Family-Religion is in such a languishing State. No wonder tho' your Souls decline, Love to God cool, and Love to the World prevail, and your Families ly under the Rebukes of Providence, when God's Worship hath not its wonted Room and Respect in your Houses.

I again *Exhort* all that would desire to have their Family-Affairs to prosper, and God to dwell in their Houses, to make Conscience of Family-Prayer. What ever be *done*, let not this be *undone*; and what ever Business be *neglected*, let not this be done *negligently*. This Work doth concern every Head of a Family, be who he will, Rich or Poor, Old or Young. O make Family-Religion your *Business* and not your *By-work*, let it be your *Delight*, and not your *Task*. *Be not slothful in this Business, but fervent in Spirit, serving the Lord*. You need not be long in this Service, but see that you be *lively* in it; perform it with the greatest *Reverence* and *Seriousness*, that these who join with you may be struck into a *Holy Awe*.

But in a *special Manner*, let me address the Young, who are setting out in the World, and have either got, or are about the getting of Houses and Families

Families of their own; O mind Gods Worship in the *first* Place, This is the *surest* Foundation you can lay for your future Happiness and Prosperity. But see that you proceed in the right Method. *First*, let God have the *Throne* in your *Hearts*, and then let him have an *Altar* in your *Houses*: *First* open your *Hearts* to Christ, and then open your *Houses* to him: *First* make your Acquaintance with him in your *Closets*, and then entertain Converse with him in your *Families*. But take care that neither the one nor the other be delayed one Week, nor one Day longer. Now, you are *beginning the World*, and it is your greatest Wisdom to *begin* it with God; the longer you put off this Duty, Satan will cast in the more Rubs and Difficulties in the Way. Let not *Youth* and *Baseness* be any Impediment, for if you have *Confidence* enough to govern a *Family*, you may also have it to *Pray with a Family*.

There is one Grand *Objection* made use of by many against Family-Worship. *We want Gifts and Parts for it, Everyone is not fit to Pray before others.*

Ans. 1. I apprehend for the most Part, this is nothing but a *sluggish Pretence* to shift off the Duty: For if once you were perswaded of the Necessity of it, and had a *willing Mind* to it, you would also find *Ability* for it. Had you once *praying Frames* you would soon find *praying Furniture*; Matter and Words would not be wanting.

2ly. Have you any Sense of *Family-Sins*, or *Family-Wants*, why then can ye not speak them? You can tell your Wants to your Neighbours, and why then can you not tell them to God? Tho' ye cannot express them to so good Purpose as some others, yet do it as well as you can, and it shall not be rejected. In Prayer, you address God as a gracious Father; and we know Parents will not quarrel their Children, when learning to Speak, for their *Lisping* and imperfect Words.

for Prayer

3dly. Try it honestly, and make a sincere Minto
call your Family together, and fall down on your
Knees before God, and you may get Strength you
never expected, and that in the Time of Need.
God useth to bless weak Essays and Endeavours, and
doth increase the one Talent to him that trades
with it.

4thly. Why will you not be as wise in the Work
of your Christian Calling, as in your worldly Occu-
pation? You will not decline to write what is ne-
cessary to carry on your Trade, tho' you cannot write
so fine a Hand as some others: And why will ye
not pray as ye can with, and for your Families, when
it is so necessary to carry on a Trade with Heaven,
tho' ye cannot pray so well as others?

5thly. Before the Duty be neglected upon the Ac-
count of *Unfitness*, it were better another more fit
should do it. If the *Wife* be more fit for it, she
may perform it; yea, before it be neglected, a *Servant*
or a *Stranger* should discharge the Duty, if fit
for it.

6thly As for these who are truly weak and ig-
norant, God hath provided manifold *Helps* for them;
which they should make use of. Diligently read
the *Scriptures*, and make them familiar to you,
particularly, *David's Psalms*; and then you shall
have a pleasant Variety of Expressions fit to be used
in Prayer: For what Words can be more proper or
acceptable, than these which the *Holy Ghost* hath
dictate? Also you have fundry good *Helps* in the
Writings of good Men upon this *Subject*. And be-
cause, there are many, who cannot purchase these,
I have here collected and subjoined several suitable
Meditations and Materials for Prayer, proper for
Masters of Families, and others weak in Knowledge,
which I have expressed in very easy and plain
Words, that they might be adapted to the meanest
Capacities, which I hope may be useful to some.
And if there be any, who may even think this *Help*

too dear, I shall recommend one to them that is much cheaper, viz. The *Shorter Catechism* of this Church, which all the Members of it, be they never so Poor, ought to have exactly by Heart. Now there is not a *Question* with the *Answer* of it in that small Composure, but with some very little Alteration may be turned into *Prayers, Confessions* and *Thanksgivings*. And particularly, these *Questions* at the end of the Catechism, concerning the *Lords-prayer*, which do shew us, what we pray for in every Petition of this comprehensive Prayer; If you commit these exactly to your Memories, and rivet them therein; I say, these *Questions* will afford you constant Materials for Family Prayer, and a great Variety of Expressions.

But lest any should misimprove these *Examples of Prayer* hereunto annexed, I shall give some *Cautions* about them. My Design herein, is not to limit or restrict any to set Forms of Prayer, nor to encourage those who restrict themselves thereto; but to engage Masters of Families, and those who are weak in Knowledge, to the Practice of the necessary and excellent Duty of Prayer in Families, and in secret; and those, who do wholly neglect it, upon the Account of their Ignorance and Want of Abilities for the Duty. If Persons be really unable to conceive a Prayer, and utter it from their own Hearts, it is certainly better for them to make Use of the Words of another, than not to pray at all. The *General Assembly*, 1647. In their *Directions concerning secret and private Worship*, do declare, That these who are rude and weak, may begin at a set Form of Prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily Necessities) the Spirit of Prayer, which is given to all the Children of God in some Measure. Where we see the Assembly allows these of weak Capacity, to use set Forms at the first: But they ought to leave them, as soon as they are enabled to pray in a conceived Manner, according to their daily

Necessities

Necessities. For, a Man, because he may begin with a Form, to satisfy himself with it, and go no further, is to neglect the Spirit of Prayer; and encourage a foolish Formality and Laziness of Spirit, which is extremely provoking to God, and dangerous to our Salvation. Besides, it is most foolish and unreasonable in itself; as if a Man who is cured by a Fall, and needeth a Staff for his Support, should, even after Recovery, still make Use of his Staff as much as ever, and so necessitate himself to a continual Impotency.

Set Forms of Prayer, tho' of the best Composure, are usually flat, dead, and general, and not suited to our particular Occasions: Neither have they that Life and Vigour to quicken the Soul, or engage the Affections, as these Prayers which proceed immediately from the Soul, and from a lively Sense of our particular Wants: And therefore these Forms are not to be rested on, nor repeated over and over; nor less ought any to read them off a Book, when he prays; for this is a sinful limiting of the Spirit of Prayer, and a *dangerous Expedient*, tending very much to bring on *Deadness and Formality in Duty*: For, as we see a *Musician's* Fingers will easily run over a *Tune* that he hath oft played, tho' his Mind is thinking upon another Thing; so People will readily run over the Prayer they have oft repeated, when their Hearts are in the mean Time roving about other Things: Therefore, this we must shun, and every Thing that hath a Tendency to *Formality and Lip-labour*, which is most hateful to God who is a Spirit, and requires us to worship him in Spirit, and seek him with the whole Heart.

But yet Forms, or Examples of Prayer, when rightly composed, may be useful to not a few weak and well-meaning Persons, who complain of *Dullness of Conception, Barrenness of Thoughts, and Want of Readiness of Expression in Prayer*; I say, they may be of Use to such, as a *Help or Directory*;

for furnishing them with *Variety of Materials*, and *suitable Expressions*, which they ought to make Use of in Prayer, only under the Conduct of God's holy Spirit, to whom every sincere Supplicant will, and ought to lay his Soul open, when he addresses God by Prayer, for his gracious Assistance: For it is the Holy Spirit that enlargeth our Hearts, openeth our Mouths, and doth effectually prepare and furnish us for this Duty: And therefore he is called, *The Spirit of Grace and of Supplication*.

But the Spirit's Aid is nowise inconsistent with our own *previous* Endeavours, and Use of Means to prepare *our selves for Prayer*, by reading or premeditating on suitable Matter for it, if our Preparations be not rested on. Nay, if we be in Pains, before Prayer, to rouse our selves to Fervency and to melt our Hearts into a tender affectionate Frame, by considering our Case, and observing our Plagues Wants, Mercies, that we may have Plenty of suitable Matter still at Hand, without being straitned therefore; this would be so far from hindering the Spirit of Prayer, that it would be an excellent Way to obtain it.

Reading and Premeditation concerning the *Materials* of Prayer is certainly most useful and allowable; tho' indeed we ought not to stint or limit our selves to *Things premeditated*, but lay our selves open to the Aids and Influences of the *Spirit of Prayer*; for the Gift of the Spirit of Prayer is not barely by Infusion, but by gracious assisting our Endeavours, and helping together with us.

In the primitive Times, indeed, the *Gift of Prayer*, and other Gifts of the Spirit, were given by immediate Infusion, without the usual Means of Study and Labour; but now he is pleased to work by Means, and by *external Helps*, which we ought to make Use of, in Dependence on the *Spirit of God*. I acknowledge, that when the *Spirit of Grace and Supplication* is poured out in a plentiful Measure on the Churches, as it is promised in ha

py Times, there is the less Need of such Helps as these: For, *then*, that Blessed Spirit doth liberally assist and furnish the Weak, both as to the Matter and Manner, both as to proper Expressions and suitable Frames, for Prayer. But, in an Age when the Spirit is much restrained (as, alas! he is in our day) People have the more Need to use Means and Helps; not that they can possibly succeed in this Duty, without the Spirit's Aid; but because God is graciously pleased to pity and reward the humble Aims and Endeavours of his People with the heavenly Influences of his Spirit.

Besides, it should be considered, there is a vast Difference betwixt the *Abilities* of several Persons; some being naturally of a warmer Temper, more easy Affections, and ready Expression; others more cold and slow in each of these: And therefore require more Pains in Preparation for this Duty. *When the Iron is blunt, a Man must put to the more Strength, and be at the more Pains.* One Man's Abilities is not the Standard by which others are to be regulated; neither should these, who are more eminent in Gifts, condemn others who are more straitened for Matter and Words, to make Use of Helps: For the LORD is a Sovereign Disposer of his Gifts and Graces, in such Measures and Proportions as he thinks meet.

But because many are apt to abuse and rest upon Helps of this Nature, I do solemnly obtest all, into whose Hands this Help may come, to observe what hath been said, that they may use it aright, and nowise rest upon it, as a Pillow, for encouraging Sluggishness and Formality in Prayer: But be fervent in seeking the gracious Aids and Influences of the Spirit of Grace and Supplication, who is the Best of all Helps in Prayer, and is freely promised to these who ask him, *Luke xi. 13.*

It was a remarkable Saying of *Luther* concerning his Books, *I hate them* (saith he) *and oft wish they*

they were burnt, lest they should divert the Readers from reading the Holy Scriptures. So I can frankly say, I wish rather that this Help, and my Writings were burnt, than that they should divert the Reader from employing the Holy Spirit's Assistance in the Duty of Prayer, or tempt any rest upon set Forms in the performing of it.

The Examples of Prayer hereunto subjoined, are chiefly designed for Masters of Families, because they need such *Helps* more than others; for they who are the Mouth of others in Prayer, ought not only to consult the Workings of their own Heart, but to have an Eye to the Edification and Ease of those also who join with them; and therefore are concerned to notice their Expressions, that they be decent, pertinent, and suitable: Whereas, in secret Prayer, more Freedom may be used, and less Regard had to the Order of Words and Expression. Seeing then we have only to do with the Heart, searching God, who will not misconstrue Words and Expressions, tho' harsh or incoherent, if the Intentions of the Heart be sincere, one *Evangelical Breathing of the Soul*, attended with the *spiritual Actings of Faith and Love*, tho' the Words be broken and few, is far more acceptable to him, than the most eloquent Discourse, or finest Harangue where Grace is not acted.

These Things frequently that are taking with us are not so with God: *For the Lord seeth not as Man seeth; Man looketh on the outward Appearance, but the Lord looketh on the Heart,* 1 Sam. xvi. 7.

I shall say no more here, but proceed to the Examples of Prayer formerly mentioned: Only let me add this Word, That if what I have written in this short *Help for Prayer*, shall, through the Blessing of God, prevail with any one prayerless Family, or with any one prayerless Person in a Family,

family, to set about Prayer, and make Conscience of it in Time coming, I shall bless the LORD for it, and rejoice that I have not run in vain, nor laboured in vain: For the Salvation of one precious Soul is a Thing far more valuable, than all the Pains I can bestow.



S U I T A B L E

Meditations and Materials

F O R

FAMILY-PRAYER:

Both for S A B B A T H and W E E K - D A Y S.

On various Occasions.

For the Morning of a Week-day.

I Nfinitely Great and Glorious G O D, Thou art he whose Name alone is J E H O V A H, and art the Most High over all the Earth; yet we who are but poor Worms, yea, sinful Dust and Ashes, have taken upon us to speak to thy Sovereign Majesty. O! that our Hearts were prepared to come into thy Presence, and to call upon thy Blessed Name. Lord, pour upon us the *Spirit of Grace and Supplication*; and let thy good Spirit help our infirmities, and teach us to pray.

We come this Morning to pay Homage to thee, our Great Lord and Creator, *in whom we live,*

move, and have our Being; and upon whom we continually depend, for all the Good we have, or hope for. We come to give Honour to thee, as the Great Author and Founder of Families; for thou hast made Man a sociable Creature; thou hast thought meet, that he should not be alone, and hast *set the solitary in Families*. Lift up the Light of thy Countenance upon this Family, and let us belong to Christ, *in whom all the Families of the Earth are blessed*.

O Lord, we humbly confess, we are guilty of many heinous Sins and Provocations, and even of these Sins which use to bring *Wrath upon Families*; so that they may justly bring a Curse into our Houses, that might consume them with the Timber and Stones thereof. Surely, *it is of the Lord's Mercies, that we are not consumed* before this Time. Lord, do not mark against us the Sins of our Hearts, and of our Lives; for they are more than we can remember, and greater than we can express. Oh! *our Iniquities are increased over our Heads, our Trespases are grown up to the very Heavens; yea, they are become a Burden too heavy for us to bear*. We are oppressed with Guilt, Lord, undertake for us.

But, blessed be thy Name, O Lord, for the Remedy thou hast found out, and the *Fountain thou hast opened* for such guilty and polluted *Wretches* as we are. Lord, give us Faith to embrace the Offer, and apply the sovereign Virtue thereof. Shall the Remedy be prepared, and we have no Desire after it? *The Fountain be opened, and our Hearts bolted*; God forbid. *We believe; Lord, help our Unbelief*.

We bless thee, O Lord, for our last Night's Preservation and Protection, and for the Rest and Refreshment thou hast given us therein. *We have laid us down and slept, and awaked again; for thou makest us to dwell in Safety*. Thou hast kept

us from the *Terrors of the Night*, and from the Malice of evil Spirits that continually seek our Hurt. *O! cause us to hear thy Loving-Kindness in the Morning; for in thee do we trust. Cause us to know the Way wherein we should walk; for we lift up our Souls unto thee. Cast us not away from thy Presence: Take not thy Holy Spirit from us.*

Keep us this day, we beseech thee, in thy Fear, and let thy Holy Spirit be our Guide and Counsellor in all our *Ways*. Preserve us at all Times, and in all Places and Companies, from the Evil of Sin; and enable us to demean our selves, as becomes the Children of God, the Redeemed of the Lord, and Followers of Jesus Christ. Put such Principles of Grace and Holiness in our Hearts, that may make us have a sincere Respect to all thy Commandments, and to hate every *false Way*. Keep us chaste in all our Thoughts, temperate in all our Enjoyments, humble in our Opinions of our selves, charitable in our Speeches of others, meek and peaceable under Provocations, and just and upright in all our Dealings. Let us herein exercise our selves, that we may have always our *Consciences void of Offence towards God and towards Men*.

Lord, help us to walk circumspectly, *not as Fools, but as Wise*; carefully *redeeming the Time* that we have lost, and improving all the Seasons of Grace, which thou art yet pleased to put into our Hands, for the Benefit and Advantage of our Souls. Preserve our going out, and coming in, and give thine *Angels Charge concerning us, to bear us up in their Hands, and keep us in all our Ways*. Bless and prosper us in all our lawful Designs and Undertakings; and may we never take any Thing in Hand, but what is according to *thy Will*, and for *thy Glory*. And, amidst all our Affairs in this *World*, *O! save us from forgetting or neglecting the One Thing needful*. Lord, save us from being en-

Inared by our worldly Business, to an immoderate Love of the World, and Neglect of religious Duties; but let it still be the Language of our Hearts, *Whom have we in Heaven but thee? And there is none upon Earth we desire besides thee.*

Let thy Goodness and Mercy follow us this day, and all the days of our Lives: And be thou our Guide until Death, our Comfort in Death, and our Portion after Death. *O! hear us from Heaven thy Dwelling-place; and when thou hearest, have Mercy. Forgive the Sins of our Persons, and the Imperfections of our Prayers; and do exceeding abundantly above what we are worthy to ask or expect at thy Hands, for his Sake, who alone is worthy, thy Beloved Son Jesus Christ: To whom, with thee, O Father, and Holy Spirit, be endless Praise. Amen.*

Another, for the Morning of a Week-day.

O LORD, thou art the God whose we are, and whom we ought to serve. We acknowledge our Dependence upon thee and thy Providence, and desire to *give thee the Glory that is due unto thy Name. Our Voice, O Lord, shalt thou hear in the Morning: In the Morning will we direct our Prayer unto thee, and look up.* Thou makest thy Mercies fresh and new to us every Morning. We bless thee, that hast given us refreshing Sleep; that our Beds do comfort us; that we have not been full of Tossings to and fro till the Dawning of the day; and that wearisome Nights are not appointed to us. Lord, make us duly sensible of these Mercies. Thou mightst have made our Beds to have been our Graves, and surprized us with our last Sleep. Praise be to God, who hath lightened our Eyes this Morning, and that we have not slept the Sleep of Death. *O Lord, we will sing of thy Power, yea, we will sing aloud of thy Mercy in the Morning; for thou hast been our Defence. Surely*

it is of thy Mercy, that we are not consumed, and buried in the Ruins of our Houses. And we owe it to thy Power, that thou hast made a Hedge of Protection about us, and our Houses, and all that we have; so that no Evil hath befallen us, nor Plague come nigh our Dwelling.

As thou makest the Natural Sun this Morning to rise upon our Bodies; so let the *Sun of Righteousness* arise upon our Souls, *with Healing under his Wings.* O Lord, be merciful unto us: Heal our Souls; for we have sinned against thee.

Thou madest Man upright, but we have sought out many sinful and wicked Intentions. We have lost thy Image, forfeited thy Favour, banished thy Spirit, and left our Father's House. *The Crown is fallen from our Head; we unto us, for we have sinned.* We have made our selves a Mass of Impurity, Folly and Misery: But, blessed be our Gracious God, who *hath made Christ to be to us Wisdom, Righteousness, Sanctification and Redemption.* O! that we may be found in him, not having our own Righteousness, but that which is by the Faith of Jesus Christ; that the Shame of our Nakedness may be covered, and all our sinful Deformities hid from thine Eyes.

O Lord, we acknowledge that our Sins are so great, and so heinous, that we are not worthy that thou shouldst take any Notice of us in a Way of Mercy: But, *worthy is the Lamb that was slain to take away our Sins,* and procure Mercy to us. O! hath he not perfectly satisfied that Justice which we have provoked, and fulfilled these holy Laws which we have broken? Lord, do not regard what we have done against thee, but what our Blessed Saviour hath done for us: And let us be *accepted as the Beloved.*

O! grant us Repentance towards God, and Faith towards our Lord Jesus Christ. O! help us so to rid out our Sins to our Repentance and Reformation,

tion, that they may never find us out to our Ruin and Destruction: And dispose our Hearts for all the Duties of Piety, Justice, Charity and Sobriety, which we owe to thee our God, to our Neighbours, and to our selves. Put thy Spirit within us, and cause us to walk in thy Statutes, and to keep thy Judgments, and to do them. So engage our Hearts unto thy self, that we may make it our Meat and Drink to do thy Will, and, with enlarged Hearts, we may run the ways of thy Commandments.

Lord, sanctify to us all our Enjoyments, and all our Employments here in the *World*; our Crosses also, and our Comforts, and all Events that do befall us. Make us humble in a high Estate, contented in a low, and still careful for our Souls in all Conditions. We depend on thee for Direction and Success, in all our Undertakings and Concernments: And thou hast promised, *if we commit our Affairs to thee, and acknowledge thee in all our Ways, thou wilt direct our Paths.* O Lord, we desire still to put our selves under thy gracious Conduct and fatherly Protection, that thou mayst chuse our Inheritance for us, and dispose of us, and all that concerns us, to the Glory of thy Name. So lead us here in all our ways with thy Counsel, that hereafter thou mayst receive us into thy Glory: And, while we are here upon Earth, give us all Things needful and convenient for our present Pilgrimage. *Give us day by day our daily Bread:* And save us at any Time from distrusting thy Providence. Let us be careful for nothing, *but in every Thing, by Prayer and Supplication, to make our Requests known to God.* And, as we still live upon thy Bounty, O! may we be helped continually to live to thy Glory; to set God always before our Eyes and duly to remember him in all our ways.

Let thy Grace, O Lord Jesus Christ, thy Love O heavenly Father, thy comfortable Fellowship

O Holy Spirit, be with us, and with all we ought to pray for, this day and for evermore. *Amen.*

For the Evening of a Week-day.

O LORD, when we consider that thou art the High and Lofly One that inhabiteft Eternity, whose Name is Holy; and that thou dwellest in the high and holy Place; we have Cause, with Moses, exceedingly to fear and quake, to fear that a God so High, so Holy, so Happy, will take no Notice of the Addreffes of Creatures so mean, so sinful, so miserable as we are. But when we think on thy encouraging Promises, our drooping Spirits begin to revive. Hast thou not said, *That tho' thou dwellest in the high and holy Place, yet thou wilt dwell with him also, that is of a contrite and humble Spirit?* And, *that the Needy shall not be forgotten, and the Expectation of the Poor shall not perish.* Lord, remember the Word to thy Servants, upon which thou hast caused us to hope.

Blessed be the Lord, who daily loadeth us with his Benefits; and who hath this day preserved us in our going out and coming in. Thou bringest in plentifully to our Hands, and dost bless our Substance. Thou spreadest our Table, and makest our Cup to run over; and causest Manna to be rained about our Tents. Lord, what shall we render to thee for our Family and personal Mercies; and particularly, for our Health and Strength, our Peace and Liberty, our Safety and Protection? Thou givest us Rest on every Side, so that there is no Adversary, nor evil Occurrent. Thou makest us to lie down in Peace, and there is none to make us afraid. Thou also continuest with us the Light of the glorious Gospel of Christ, and causest us to dwell in a Valley of Vision, when Neighbouring Lands are over-spread with Egyptian Darkness.

But,

But, Lord, we must confess to our Shame, that we have not rendred to thee according to the Benefits we have received : *For we have sinned against thee, days and ways without Number.* We have sinned against Light and Love, against manifold Mercies and Motions of thy Spirit. We have broke the Laws of our Maker, provoked the *Wrath* of our Judge, and despised the Goodness of our God. We are guilty of many Family Sins and personal Sins. Alas, for our vain *Words* and unprofitable Converse among our selves ! We have neglected relative Duties. We have provoked one another's Lusts and Passions, instead of provoking one another to Love and good *Works*.

Lord, look not on us this Evening, as we are in our selves ; but look upon thy Beloved Son, our Surety, *who was wounded for our Transgressions, and bruised for our Iniquities.* And as the *Chastisement of our Peace was upon him*, so let the Merit of his Righteousness be upon us, *that by his Stripes we may be healed.* Thou hast graciously *this day given us our daily Bread* ; we pray thee, for Christ's Sake, to forgive us also *our daily Trespases* : And tho' we have foolishly wasted away the day past, among the many other days of our Lives, which thou hast allotted for our Repentance ; yet we plead, that, out of thy free Bounty, thou wouldst be pleased to continue thy former Care and Protection over us this Night.

Such is the Frailty of our Natures, that we need a continual Reparation of our Strength by Sleep : But blessed be God, who is the constant Keeper of *Israel, that neither slumbereth nor sleepeth.* Command thy Angels to encamp round about us, that we may not be afraid of any Terror by Night ; and refresh us with sufficient Rest, that thereby we may be enabled to do thee better Service in the *Duties* of the following day.

Lord, watch over this Family, and send down such Blessings on it, as thou didst on the House of
Obed

Obed-Edom, for the Ark's Sake: And say of it, This is my Rest, here will I dwell.

And as we pray for our selves, so we beg thou wouldst be merciful to others also. Lord, thou canst extend thy Hand of Power and Mercy to the utmost Corners of the Earth, and to them that are afar off upon the Sea. Be nigh to all those that are afar off from thee; and let such as *sit in Darkness, and the Shadow of Death*, come to see the Light of thy Truth, and hear the Joy of thy Salvation.

Give thy Judgments to the King, and thy Righteousness to the King's Son. May he so rule and reign here for thee, that he may come to live and reign for ever with thee. Make all our Magistrates Men fearing God, and eschewing Evil. O! that all who serve at the Altar, may be blessed with skilful Heads, compassionate Hearts, and exemplary Lives. Convert the Unconverted, and perfect thy good Work where thou hast begun it. Enlighten the Ignorant, awaken the Secure, convince the Erroneous, reclaim the Vicious, establish the Unsettled, comfort the Dejected, visit the Sick and Afflicted; and appoint unto them that mourn, *Beauty for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness*. Lord, bless all our Friends and Relations; forgive our Enemies; turn thou their Hearts: And direct our Ways so to please thee, that thou mayst make even our Enemies to be at Peace with us. Lord, lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, Power and Glory for ever. Amen.

Another, for the Evening of a Week-day.

GLORIOUS GOD, Thou art infinitely exalted above all our Blessing and Praise: Our Goodness doth not extend unto thee: Thou hast no Need

Need of us, or of the Service of any of thy Creatures. One *Drop of Water* adds somewhat to the Ocean, but *Ten thousand Worlds of Men and Angels* add nothing to thee. Thou humblest thy self, ever to behold the Things that are in Heaven, to take Notice of these blessed Creatures above : O! how wonderful is thy Condescension then, to look down upon us, *poor sinful Worms*, that dwell here in Houses of Clay, *whose Foundation is in the Dust!* Blessed be the Lord, who has allowed us one day more to repent, and make sure our Interest in Christ; tho' alas! we have greatly mis-spent it and many more. We have many ways offended God, dishonoured our Profession, and revolted from the Vows which we made in Baptism, by Worldliness, Pride, Envy, Anger, Discontent, Evil-speaking, and serving diverse Lusts, which then we utterly renounced, and promised never to live in again. Lord, convince us of Sin, enlighten our Minds in the Knowledge of Christ, renew our Wills, and work a gracious Change in all the Faculties of our Souls, and *sprinkle us with the Blood of Christ, that cleanseth from all Sin.*

Be pleased to accept of our Evening-Sacrifice of Praise and Thanksgiving, to thee the Father of Mercies, for the Mercies of the day past, and for thy great Mercy and Goodness, that has hitherto followed us all the days of our Life. *How excellent is thy Loving Kindness, O God! Therefore do Men put their Trust under the Shadow of thy Wings. Thou openest thine Hand liberally, and satisfiest the Desire of every living Thing: Because thou hast commanded thy Loving Kindness in the Day-time, therefore in the Night shall thy Song be with us, and our Prayer to the God of our Life.*

Thou art never weary to do us Good, let us never weary to do thee Service: But as thou hast Pleasure in the Prosperity of thy Servants, so let us take Pleasure in the Service of our Lord: And
when

when we wake in the Night, help us to remember thee upon our Bed, and meditate on thee in the Night-watches. O! that Christ, our Well-beloved, may be as a Bundle of Myrrhe to us, lying all Night betwixt our Breasts.

We bless thee, that makest the Outgoings of the Evening, as well as of the Morning, to rejoice to us. O! that thou wouldst also lift up the Light of thy Countenance upon us, and make us glad with the Intimations of thy Love to us in Christ. O! that we could say, and appeal to God for the Truth of it, that he knows we had rather be poor, reproached, and sickly with his Favour, and with Communion with him, than to have Health, Wealth and Honour without him: And that we rather have Heart-Love to him, and delight in his ways, tho' never so much afflicted, or even deserted; than to swim in Abundance of all carnal Enjoyments, with Hearts careless of God, and estranged from him.

Be thou the God of this Family, and grant us such Mercy as the Apostle begged for the House of Onesiphorus. Banish Sin, and implant thy Fear in the Hearts of Old and Young. Let us dwell together in Unity; and do thou command the Blessing upon us, *even Life for evermore.*

We thank thee, O Lord, that we have this Night where to lay our Head; and that we are not put to wander in Deserts and Mountains, in Dens and Caves of the Earth. We are better provided than was our dearest Saviour, and these of whom the World was not worthy.

Let our Sleep this Night put us in Mind of our last Sleep by Death, and of the Time that is near, when these Bodies shall be stretched on a Bed of Earth. O! that we may lie down this Night in a State of Peace with God. Many go well to Bed, and never rise again, till the Morning of the Resurrection. Let us be making daily Preparation for our great Change, that, when it cometh, it may be
no

no Surprise nor Terror to us ; but we may, with Comfort, put off our Bodies, and resign our Souls to the Hands of our Redeemer, *knowing whom we have believed.*

Help us to improve the Silence and Solitude of the Night, in communing with God, and our own Hearts ; and when we awake from Sleep, let us still be with thee. Restore us to another day in Safety, and prepare us both for the Duties and the Events of it ; *for we know not what a day may bring forth.*

Let thy Church flourish every where, and clothe her Enemies with Shame. Bless our Protestant King, direct his Counsels, and make his Government still easy and happy, both to himself and us. Bless the Preaching of Christ's Gospel ; and give a Check from Heaven to all Profaneness, Vice, and Ungodliness, that presumptuous Sinners may be ashamed, and *the Wickedness of the Wicked may come to an End.* O ! *that every one that names the Name of Christ, may depart from Iniquity.*

The Blessing of God Almighty, Father, Son, and Holy Spirit, be with us, and with all that belong to us, this Night, and for evermore. Amen.

For the Evening before the Sabbath.

A Almighty Creator and Governor of the World, what an unspeakable Distance and Disproportion is there betwixt thy Majesty and us, as we are Creatures ; and much more as we are Sinners. Thou dwellest above in Mansions of Glory ; we dwell below in Houses of Clay. Thou art infinitely pure and unspotted ; but we are unspeakably vile and polluted.

It is a Wonder of thy Patience, that we, poor undeserving, ill-deserving, and Hell-deserving Wretches, are not consumed long ere now : For we have been

been Transgressors from the *Womb*, long Rebels against God, and Enemies to his holy Laws. Oh! we cannot sufficiently express our miserable State by Nature: We are lost Sinners, and lie groveling under the Rubbish of the Fall, and cannot relieve our selves. We are nothing, we have nothing, we know nothing, we can do nothing, but sin. *We are all as an unclean Thing, and all our Righteousness is as filthy Rags.* Not only the Faculties of our Souls, but even the Senses and Members of our Bodies, our Eyes, Ears, Tongues, Hands and Feet, are all defiled with Sin, and are daily Instruments of offending thee. *From the Crown of the Head, to the Sole of the Foot, there is no Soundness. In us dwelleth no good Thing.*

Have we not Cause, Lord, to stand afar off with the *Publican*, to smite on our Breasts, and to cry, God be merciful to us, poor Sinners? We are unworthy so much as to lift up our Eyes to Heaven, far less to dwell in Heaven,

But seeing, thou hast found out a Remedy, and opened a Fountain for Sin and Uncleaness; yea, hast declared, *Thou desirest not the Death of a Sinner, but delightest in the Groans of a contrite Heart*; we beseech thee to pity us; wash us in the *Jordan of Christ's Blood*; cleanse our Hearts, purifie our Natures, and consecrate both our Bodies and Souls to be *Temples for the Holy Ghost* to dwell in. Lord, open our Eyes, that we may see the infinite *Worth of Jesus Christ*, and our *Souls Need of him*, that we may, with Speed, fly to him for Pardon and Cleansing. Lord, clothe us with the *Righteousness of thy dear Son*, and deck us with the Gifts and Graces of thy Holy Spirit, that, like the *King's Daughter*, we may be all *glorious within*. And may we see still more of the Vileness of Sin, and *Beauty of Holiness*, that we may fly from the one, and cleave to the other.

Help us, Lord, in the Close of this day, and of this *Week*, to remember the End of our Lives, that is at Hand ; that so we may live the *Life of the Righteous*, and our latter End may be like his. Let us live in thy *Fear*, that we may die in the *Favour* ; and, may we never be willing to live in such a State, as we shall be afraid to die in.

The bypast *Day* and *Week* have brought all the Living nearer to the Grave, and also turned many into it ; and, we fear, plunged many into Hell, beyond all Hope of Relief : Yet thou mercifully hast spared us, and given us longer Time for Repentance. Yea, tho' we have mis-spent our Time, and neglected our *Duty* this *Week* ; thou hast preserved us from *Dangers*, prospered the *Works of our Hands*, and brought us safely to the Close of it ; and art giving us the Prospect of enjoying another Sabbath, new day of Grace and Salvation.

Lord, when thou sawest every Thing thou hadst done in the first six days, behold all was very Good, and thou rejoicdest in the Work of thy Hands. But, alas ! when we review our six day Actions, we have cause to mourn and cry, *In many Things have we failed ; who can understand his Errors ? Lord, cleanse us from secret Faults.*

Alas ! we have not minded nor practised what we heard last Lord's-day from thy blessed Word. Our hearts have been carnal, and we have forgotten our Saviour, and our Soul's concerns thro' the Week. And we have wofully come short of our Duty both to God and Man.

But, Glory to God, that hath not taken Vengeance on us for the Sins of this Week, but waits to be gracious. Thou art giving us Space and Place to repent in ; O ! give us also Grace to repent with. Grant us this Night, for Christ's Sake, Repentance and Forgiveness for the Sins of the bygone Week, that we may not appear before God on the Sabbath, with the Guilt and Filth of them upon us.

Oh! let not our Sins keep back thy Blessing, or hinder thy Presence with us in thy Ordinances: But help us to sanctify our selves this Night, *that to Morrow the Lord may do Wonders among us.*

O give us Grace to prepare diligently for thy Day, and to lay aside all worldly Thoughts and Cares this Night, that we may be in Case, to go up to *the Mount to worship God.* O! to be putting our Hearts in such a spiritual Frame, as these who design to tryt and meet with God to Morrow.

Be favourable to thy Zion, build up the Walls of thy Jerusalem. Let thy Name be glorified thro' all the Earth. Let thy Kingdom come in this World, and cause Satan's Kingdom fall as Lightning before the Sun of Righteousness. Rule in the Hearts of our Rulers. Make thy Servants in the Ministry as *burning and shining Lights,* in the midst of a dark World. As *Seraphims,* let them burn in Zeal against Error, Superstition and Prophaneness. And let a Crucified Jesus be the great Subject and Scope of their Ministry. O! fit and furnish them for the Duties of the approaching Day: Direct them to let down the *Net on the right Side of the Ship,* that a great Company of Souls may be inclosed, and brought ashore to Christ.

Be a Physician to the Sick; a Father to the Fatherless, and plead the Cause of the Widow. Provide for the Poor, visit the Prisoners, relieve the persecuted, and speak Peace to troubled Consciences.

Let this Family be safe this Night, *under the Shadow of thy Wings,* and have underneath us *thy everlasting Arms.* Defend us from all our Enemies, and especially, from that *Roaring Lion, which goeth about Night and Day, seeking to devour.* Let a gracious Cloud, yea, a dropping Cloud of Mercy hang over this Family both Day and Night: And let Old and Young of us be interested in Jesus Christ, that, as one House holds us now, one Heaven may contain us hereafter. And

And now, seeing we are one week nearer our End; *help us so to number our Days, as we may apply our Hearts unto Wisdom.* And give us Grace to live so now, as we may have a well grounded Hope, and the Peace of a good Conscience to support us at a dying Hour. Lord accept of the Ransom of thy Son's Blood, as a Propitiation for all our Offences; and intimate this to our Consciences this Night, that so our Souls may Rest as well as our Bodies.

Sanctify our Nights Rest and Sleep, that our frail Bodies may be refreshed, and better disposed to serve thee on thy own Day, without Drowsiness or Wearying. When we fall asleep, O! that we may leave our Hearts in Heaven; that when we awake, we may find them still with thee. Hear us, own us, and bless us for Christs sake, *to whom, with the Father and Holy Spirit be Praise and Glory for ever.* Amen.

For the Morning of the Lord's-day.

Most Glorious God and merciful Father in our Lord Jesus Christ, we beseech thee look with Pity this Morning upon thy unworthy Creatures, drawing near the Footstool of the Throne of thy Grace, upon thy own Day. We acknowledge our Unfitness and Indisposition for the Work and Employment of this holy Day: For tho' it be our greatest Honour and Advantage to be allowed Access to thee; yet our Souls are possessed with a Spirit of Infirmary, and so bowed together, that we cannot lift them up unto thee. Lord; cure this sad Disease, spiritualize our Affections, remove our Carnality, and cleanse us from all our Sins. O separate them from thy Presence, *as far as the East is distant from the West.*

We bless thee for preserving us from all Dangers, thro' the last week and this last Night, and for lengthning

lengthning out our Time, and giving us another Sabbath, and a new Opportunity to repent, *and make our Calling and Election sure.* As thou hast awakned our bodies from Sleep, Lord, awake our Souls from Sin and carnal Security; and help us to think upon that Morning, when the last Trumpet will awake us out of the Grave. And as thou hast caused the Light of this Day to shine upon our Bodies, cause the Light of thy Word and Spirit to illuminate our blind Souls: And as thou addest new days and Sabbaths to our Lives, add new Grace and Strength to our Souls, that we may serve thee acceptably therein.

O Lord, give us Grace this Day, in all our Performances to remember, that every Sabbath, every Sermon, every Prayer, and every Duty, sets us either a Step nearer Heaven, or nearer Hell. What Cause have we then, to spend this Day, *and work out our Salvation therein with Fear and trembling?* Lord forbid, that it be our Condemnation, to go every new Sabbath to thy Sanctuary, to get new Bands laid upon us, to increase our Souls Deadness, to get our Hearts more hardned, and to be slain by the Words of thy Mouth. But we plead for Christ's Sake, that, as this day is a blessed day in it self; so it may be a blest and comfortable day to us, even a day of Repentance and of Pardon, a day of Conviction and of Conversion. Lord, make it a day of Reconciliation, betwixt thy blessed Majesty and our sinful Souls.

O Let not our Sins stand as a Cloud to stop our Prayers from ascending to thee, or to keep back the Beams of thy reconciled Face from shining on us. O! Let not our Sins stop the Current of thy tender Mercies to us this day,

We Praise thee for thy distinguishing Mercies to us this day, particularly, that we were born, and do still live in a *Valley of Vision*, and in a *lightsome Goshen*, when other Nations about us are full of *Egyptian* Darkness; and that our Fleece is wet, when

others is dry. We bless thee for Sabbath-days, and for the Days of the Son of Man, which we do enjoy. We Bless thee, that we live in a Land where God is publicly worshipped on this Day; and that our Candlestick is not removed out of its Place, as we justly deserve, for leaving of our first Love. It is a good Thing, O Lord, to praise thy Name, and declare thy loving Kindness, in the Morning of thy holy Sabbath. Let us go unto thy Gates this Day with Thanksgiving, and enter thy Courts with Praise.

O that this Day may be the Delight of our Souls! that on it we may not find our own Ways, do our own Works, speak our own Words, or think our own Thoughts. Lord, fix our Hearts this day upon thee, and Things above: Set a Watch before the Door of our Lips, that we offend not thee with our Tongues.

Lord, open a Door of Utterance this day to thy Servants, and give those that preach thy Word the Tongue of the learned, that they may rightly divide the Word of Truth, and speak a Word in Season to their Hearers Souls, suitably to their various Cases. O! make this day a day of Power, and give thy Gospel upon it a free Passage thro' the World for the bringing in of thy Elect.

Tho' there be many this day to address thee yet thou well knowest all their Conditions; and it is no Trouble to thee to hear their different Complaints: It is all one to thee to relieve many as few for in a Moment thou canst dispatch the Affairs of Millions together: Yea, thou canst more easily redress all our Grievances, than we can seek it of thee.

Lord, do thou this day glorify thy free Grace and sovereign Power, in causing the Gates of bolter Hearts to fly open, and the Powers of Hell to give back, and poor Sinners to cast down the Weapon of Rebellion, and touch the golden Scepter, and live

Thou

Thou hast the Key of David, that opens and no Man shuts, and shuts and no Man opens: We pray thee, open our Hearts so this Day, by the Key of thy Word, that they may never more be shut on thee, our Saviour; and shut them so by thy Grace, that they may never more be open to Sin and Satan, when they knock.

Lord forbid, that our Hearts be as the *high Way*, or *stony Ground*, where the *good Seed of thy Word* cannot thrive; or like the *thorny Ground*, where the *Cares of the World* do *choak the Word*: But let us hear thy Word with good and honest Hearts, and bring forth *Fruit* answerable thereto.

Lord, keep us from Drowsiness, Wandring, or Wearying in Time of Hearing; and banish all vain and worldly Imaginations far from us. Draw our Souls out of the miry Clay of this World, and wean our Hearts from the vain Pleasures of it, that our Hearts may be intent upon Christ and Heaven, thro' the whole of thy Day. Lord, save us from Hypocrisy in our Approaches to thee, or from drawing near thee with our Lips, when our Hearts are far from thee: But give us Grace *so to ask, that we may receive, to seek, that we may find; and knock, that it may be opened to us.*

Let thy most holy Spirit be present with us, and rest upon us this Day, in praying, praising, reading, and hearing thy Word, that we may do it with Care and Attention, as for our Souls Lives, with Humility and Reverence, and without Prejudice, with Minds ready to hear and obey: And help us to mix our Hearing with Faith, and to live and walk this Day, and all our Days, by Faith, that so at the End of our Days, we may receive the *End of our Faith, even the Salvation of our Souls*. O! that we may spend this Sabbath, and improve these Sermons, as if they were the last, that ever we were to see or hear in this World: For, all the Men on Earth, yea, all the Angels in Heaven, cannot assure

us,

his but it may be so; for our Times, and all we have, are only in thy Hands.

O Lord, for thy Name's Sake, mount the Chariot of the everlasting Gospel; take to thy self thy glorious conquering Power, and, in thy Majesty, ride prosperously; make the *Arrows of thy Word sharp in the Hearts of thine Enemies*, whereby the People may fall under thee. Cause a Gale of Heaven's Wind to blow upon us this day, that our dry Bones may be enlivened, our dead Souls quickened, our Faith strengthened, our Desires kindled, and our Love inflamed; that we may revive as the Corn, grow up before thee as the Lily, and shoot forth our Branches as Lebanon: And that we may be enabled to run the ways of thy Commands with enlarged Hearts.

Lord, let Grace in us be, like the House of David, every day waxing stronger and stronger; and Sin, like the House of Saul, growing weaker and weaker.

Make a Dis-union this day betwixt us and all our Sins, that there may be Communion betwixt Christ and our Souls.

All which we beg and intreat for Christ's Sake: To whom, with the Father and Holy Spirit, be everlasting Glory and Praise. Amen.

Another, for the Morning of the Lord's-day.

ETernal and Omnipotent Lord God, Thou art the High and Lofly One that inhabitest Eternity; yet thou art graciously pleased to dwell with the humble Spirit. We do humbly acknowledge our selves unworthy of this unspeakable Privilege of Access to thee, thro' Jesus Christ. We deserve not to be called thy Servants, and far less thy Children; for we are the vilest of Sinners, and the worst of thy Creatures. We have lived in Enmity and Rebellion against thee, from the very Womb; we have abused

abused and incensed divine Patience and Goodness; that have been to us like *the dropping Dew*; we have exasperated divine Power and Justice, that can consume us to Powder; we have provoked thee, who art the Sovereign Lord of Heaven and Earth; that, *by thy Word*, canst tear up the Foundations of the *World*, as easily as thou laidst them; we have dashed both Tables of thy Law into Pieces before thy Face; we have broken, not one, but all of thy Commands, even the Commands of that Great God, who, by another Command, mightst send us into a Grave, or into Hell in a Moment: And tho' thou didst so with us, we could not complain of Injustice.

But, Gracious God, thou art pleased, in thy Mercy, to give us a new Sabbath, and a new Time of Repentance; and to renew the Offers of Salvation to us thro' Jesus Christ. O! give us Grace in this our *Day of Mercy*, to consider *the Things which belong to our Peace*, before they be hid from our Eyes.

Alas! our Spirits are dull, our Hearts are hard, and our Love is cold; we are much out of Frame for the *Work and Duties of this day*. O! let thy Grace be mighty in us, and *sufficient for us*, to rectify what is wrong, that we may be *in the Spirit on the Lord's day*.

We desire, Lord, this day, to remember thy *wonderful Works of Creation*, from which thou didst rest upon the Sabbath, and admire the *Work of thy Hands*. Thou saidst this first day of the *Week*, *Let there be Light, and there was Light*. We pray thee, shine this day into our Hearts, with the Light of the saving Knowledge of Christ.

We desire, in a special Manner, to remember with Thankfulness, the Resurrection of our Lord Jesus Christ, who, this day, compleated *the Work of our Redemption*, and was declared *the Son of God with Power*. O! that by virtue of his Resurrection,

on, we may rise this day from the Grave of Sin, and *walk in Newness of Life*.

We bless thee also, for the Holy Spirit thou didst pour down this day upon the Apostles, to fit them *for their Work*, and to make up the want of thy bodily Presence. Lord, send down that Spirit this day, to breathe on our *dry Bones*, to melt our *rocky Hearts*, and thaw our *frozen Affections* into Tears of godly Sorrow for Sin; and inflame our cold Breasts with *Love to God, and the Things of God*.

We bless thee this day, for the Light of thy *Word*, the News of thy Gospel, and Discovery of the *New Covenant* to us, after the way to Heaven by the *Old* was for ever blocked up. Cause us this day, not only to hear, but know the *joyful Sound*, that we may *walk in the Light of thy Countenance*, and *in thy Name rejoice all the day*. Lord, reveal thy Son, not only to us, but in us. Hide not thy self this day, stand not behind the *Wall*, but give us a Glimpse of thy Countenance through the *Lattices of Ordinances*. O! draw by the *Vail of our Guilt*, and make a Display of thy glorious and attractive Excellencies, that our Eyes may see the *King in his Beauty*, and our Souls be engaged to flee unto thee upon *the Wings of Faith and Love*.

Lord, allow us this day divine Intercourse and Fellowship with thee, *in Duties and Ordinances*. O! that our Souls were ascending, and God descending, by Means of that blessed Ladder Jesus Christ, that *reacheth betwixt Heaven and Earth*. Let not the *World* and our *Lusts* be a Clog this day, to hinder our Souls from ascending Heaven-wards. Open thou the *Windows of Heaven*, and cause the *Dews of thy Grace* to descend upon our Souls, that we may *taste and see that the Lord is good*, and be enabled, from our sweet Experience, to say, *Surely it is good for us to draw near to God*.

Lord, be with thy Servant who is to deliver thy Message to us this day: Let him be a faithful Steward to break and dispense the Bread of Life, and wisely to give every one his Share. Make him a *Barnabas*, to proclaim God's Mercies to the Broken-hearted, and a *Boanerges*, to denounce God's Judgments to the Obstinate. Let him be helped to speak a *healing Word* to a wounded Soul, and to send a piercing Dart to a secure Conscience. Mighty God, make known this day thy mighty Power, in quickning dead Souls, and opening shut Hearts. Thou hast the *Key of David*, make patent *Doors* for thy self. O! break the Iron-bolts of Unbelief, Hardness, and Earthly-mindedness. Make thy *Word* as a Fire and a Hammer to us, a Fire to burn up the Stubble of our Lusts, and a Hammer to break the Rocks of our Hearts into Pieces. *Paul* may plant, *Apollos* may water; but thou, Lord, alone *givest the Increase*. All that Ministers can do, is but as the laying the Staff upon the dead Child; for there can be no Life nor Breath, till Christ, the great Prophet come himself. Some of us, alas! are so dead in Trespases and Sins, that we may be put to make that Question, *Can these dry Bones live?* Yea, Lord, thou knowest they can, if they be breathed on by thee.

Lord, cause the *South* and *North-winds* of thy Spirit blow upon us, both the rough *North-winds* of the Law, to convince and awaken; and the pleasant *South-gales* of the Gospel, to refresh and comfort us, according to the Exigencies of our Souls.

Lord, open *Fountains* in this Valley of *Baca*; turn the *dry Land* of our Souls into *Springs of Water*, and cause the *Wilderness of our Hearts* to blossom as the Rose. Meet with us this day in thy Sanctuary; and do thou open our Lips, that our Mouths may shew forth thy Praise. Open our Eyes, that we may see the Wonders of thy Law. Open our Ears, that we may hear the Voice of the Son of God:

God: And open our Hearts, *that the King of Glory may come in.*

Lord, make thy *Word* as a *sharp two-edged Sword* to us this day; let its Point prick our Hearts, and its Edge fetch Blood from our Lusts, and savingly wound our Consciences. Thousands have sitted under the *Word* these many Years, and never been reached nor moved by it. O! do thou so manifest thy self to us, as thou dost not to the *World*. Lord, pity us; for we are poor helpless Children, hanging at the Breasts of thy Ordinances; O! let them not prove *dry Breasts* or *empty Cisterns* to us. We look to thee this day with Expectation; let none, we pray thee, return ashamed from the *Fountain*; let not the *Expectation of the Poor perish*.

Visit all the Assemblies of thy People this day with thy gracious Presence; and let thy Servants *Words* every where be as *Nails fastned in a sure Place, by Thee, the Great Master of Assemblies*. We leave all these our Requests, tabled before the Throne of thy Grace, waiting a gracious Return, for the Sake of our blessed Saviour Jesus Christ; for whom we bless thee: And to whom, with the *Father* and *Holy Spirit*, be Praise for ever. *Amen.*

For the Interval of the Lord's-day, between Sermons.

GLory to God in the Highest, that we have yet a day of Grace, wherein we may see *the Things that belong to our Peace*. Thou givest us many Opportunities and Advantages, to quicken and further us in the *Way that leads to eternal Life*. We have *Line upon Line, Precept upon Precept*; thy Servants sent early and late to give us Calls and Warnings, Exhortations and Directions, to promote our Edification here, and our Salvation hereafter.

But,

But, alas ! we have wofully abused these Means and Privileges ; we go further from God under these Means, whereby others have been brought near him, To have our Meat and Drink cursed to us, and rendred uncapable to nourish us, would be lamentable ; but to have our *Prayers, Communions* and *Duties* cursed, is a far more dreadful Instance of *Wrath*. Yea, thou mayst not only blast Ordinances, but justly mayst thou take away the *Gospel of the Kingdom* from us, and give it to another People, that *will bring forth Fruits* more answerable to it, than we have done.

But, O ! pity us ; bless thy *Word* spoken in the *Forenoon* ; O ! pardon *the Iniquity of our holy Things* ; do not *enter into Judgment with us* ; forgive our Unfruitfulness for the Time past ; and teach us, for the Time to come, better to improve our Seasons of Grace.

We must confess, that, with much Coldness, Dullness and Wandrings of Heart, we have sought thee in the *Forenoon of thy day* : So that justly mightst thou abhor our Souls, despise our Prayers, and cast back all our Services, as *Dung in our Faces*. But, Oh ! let not the *Whole of thy day* be lost to us ; let not thy *Word* also in the *Afternoon* be, as *Water spilt upon the Ground*. Let not our Sins in the former Part of the day stand as a *Partition-wall*, to hinder our Prayers from ascending to thee, or the *Light of thy Countenance* from descending to us this Afternoon : But, for Christ's Sake, break down that *Wall*, and remove all the Hindrances of our spiritual Improvement. Shew us a Token for Good, that we may return *with Joy to thy House, and draw Water out of the Wells of Salvation*.

Lord, the Husbandman's Seed brings a Harvest at last ; the Merchant's Adventure brings a rich Return from far : And shall our Attendance on Ordinances never bring us any Life or Strength ? Shall thy spiritual Institutions have no Spirit in them ?
The

The Ordinances of the God of Life, be intirely without Life to us? Shall we still go and come from thy holy Place, and yet remain unholy? Shall we still be hanging on about Ordinances, and never get a View of the God of Ordinances? Shall we stay so long at *Jerusalem*, and not see the King's Face? O! when shall we come and appear before God? Lord, we beseech thee, shew us thy Glory: Make us glad with the Light of thy Countenance, and let us not go mourning all the day.

Lord, thou art good to the Soul that seeks thee; thou dost not bid any seek thy Face in vain, nor serve thee for naught. Thou art a Master that hast Pleasure in the Prosperity of thy Servants. Let us not still be forgetful Hearers, but at length faithful *Doers of thy Word*. Enable us so to hallow these Sabbaths here upon Earth, that hereafter we may be admitted to the joyful Celebration of the *Eternal Sabbath above*. O! how happy they who are celebrating that Sabbath with thee, who have an everlasting Period put to all Sins, Complaints, Troubles and Temptations here below; and have their Souls full of Holiness, their Hearts filled with Joy, and their Mouths with the everlasting Praises of God. O! that we may still long for that day.

Lord, forbid we weary of thy *Work and Service* now, which is the *Work and Joy of Angels*, and the *Honour and Interest* of the Greatest of Men. Help us so to sanctifie thy day, that thy day may be a Means to promote the *Sanctification of our Souls*. Be thou as the *Dew* to thy *Israel* through the whole of this day, and back the Preaching of thy *Word*, with the powerful Influences of thy Spirit, that it may be the *Savour of Life* to our Souls, and the *Power of God* to our *Salvation*. O! make thy *Word* instrumental to work Grace where it is not, and to strengthen and increase it where it is. Lord, furnish these whom thou hast appointed to bless and break the Bread of Life to thy People, that they may

may speak thy *Word* with Abilities suitable to their great *Work*, and may apply themselves to the Capacities and Necessities of their several Hearers. O *Thou that hast the Key of David*, open our Hearts and Understandings to receive the Truth, both in the Light and Love of it, that we may profit thereby : And let every Sabbath, and every Sermon, add to our Stature in Christ Jesus. O! preserve us from the Curse of Barrenness under the Means of Grace, for Christ's Sake. *Amen.*

For the Evening of the Lord's-day.

HOly and most Glorious God, who is like unto thee? Thou art clothed with Honour and Majesty, and coverest thy self with Light, as with a Garment : Thou only hast Immortality, and dwellest in the Light that no Man can approach unto : Yet thou art the Hearer of Prayer, a God ready to forgive, and plenteous in Mercy unto all that call upon thee. Lord, quicken us this Evening of thy day, that we may call upon thy Name, and pour out our Hearts before thee.

We acknowledge, O Lord, we have forfeited thy Favour, and deserve thy Fury ; for tho' thou plantedst us at first a noble Vine, and madest Man an upright Creature, yet we have corrupted and deformed our selves by Sin ; yea, by Nature we are all overspread with it, as a Leprosie : All the Faculties of our Souls, and Senses of our Bodies are corrupted ; we have Understandings, but they are darkened ; we have Wills, but they are rebellious ; we have Hearts, but they are impure ; Affections, but they are corrupted ; Consciences, but they are seared ; and all our Senses have been Windows to let in Sin. Our Hearts, O Lord, have been long poisonous Sinks of Sin, where the Seeds and Roots of all manner of Sin do lurk : And, as the Fountain is, so are the Streams ; both Hearts and Rives are un-

unholy; we have *followed the vain Imaginations of our own Hearts, and rejected thy holy Law*; we have left these Things undone, which we ought to have done; and have done these Things, which we ought not to have done.

We have sinned presumptuously against the clearest Light, and the dearest Love. Thou hast graciously allowed us Time to work out our Salvation in; but, alas! we have lavished away that Time upon our Lusts and Pleasures: Thou hast loaded us with thy Mercies, but we have loaded thy Patience with our Sins: Thou hast given us *many Talents*, but we have hid our *Lord's Money*; and therefore deserve the *Doom of the wicked and slothful Servant*: We have been *unfaithful Stewards, and wasted thy Goods*; we have mis-spent our Time, and profaned thy Sabbaths; we have been backward to the *Duties of thy Worship*, and have been very dead and formal in our solemn Performances. Alas! we have *not worshipped thee in Spirit and in Truth*, but have dealt hypocritically with God; and *taken his Name in vain*.

O Lord, thou mightst make Use of these our *Confessions*, as Evidences against us, and condemn us out of our own Mouths; but *there is Forgiveness with thee, that thou mayst be feared*. Blessed be thy Name, that thou hast provided a *Way for our Pardon and Reconciliation in Jesus Christ*. We pray, that, for his Sake, thou wouldst forgive all our by-past Sins, and the manifold Shortcomings we have been guilty of this day. Lord, drown our Sins in the *Sea of Christ's Blood*, that our Souls do not sink in the *Ocean of thy Wrath*. We flee to Christ's Cross, as our Security, and to his *Wounds* for Refuge; and renounce all Confidence in any Thing besides him, who is the *Lord our Righteousness*. And Lord, determine us, not only to accept of him, as our High Priest, to atone for us; but also as our King, to reign in and rule over us all the days of our

our Lives. Come and possess the Throne of our Hearts, and put down all our Lusts; that they may rule no more over us; and make us willingly submit to thy golden Scepter, and wreath the Yoke of thy Commandments about our Necks: And do thou so incline our Wills, and influence and animate our Souls with the Gales and Graces of thy Spirit, that we may never count thy Commandments grievous, but pleasant; and may esteem it not only our greatest Duty, but our highest Dignity to serve and obey thee. O! put thy Fear in us, and write thy Laws upon the Tables of our Hearts, and let them be transcribed in our Lives and Conversations.

Lord, convince us so of Sin's Evil and Filthiness, that we may lothe it, and shun it, as we would do a Cup of deadly Poison. Send thy Spirit to open our Eyes, and pull the *Scales of Darkness* from them, which *Satan* hath put on; that we may see Sin in its own Colours, in its native Blackness and Deformity: And, Lord, cherish and preserve any Convictions of this Sort, thou hast wrought in us this day by thy Word. Thou hast been shewing us *our natural Face in the Glass of thy Word*: O! give us Grace to think on what we saw, and keep us from going away, and forgetting *what manner of Persons we saw our selves*. May we retain lasting Impressions of the Filthiness of Sin, that we may be humbled for it, and made restless, till we apply to the *Fountain of Christ's Blood*, for washing it away. Lord, make us *Doers of thy Word*, and not *Hearers only*, deceiving our own Souls. Let thy Word be a *Light to our Feet*, and a *Lamp to our Path*; that our Conversations may be such as become the Gospel, and our *Light* may so shine before Men, that others seeing our good Works may glorify thee, our heavenly Father.

Lord, save us from resting on a good Name; for what will it profit us to have a Name to live, if we be really dead? Save us from trusting to an outward

Form; for what will it profit us to have a *Form of Godliness*, if we be *Strangers to the Power thereof*? Lord, renew us in the Spirit of our Minds, and let us be thy Workmanship created in Christ Jesus unto good Works.

Lord, work in us *a true Faith, a fervent Love, and a lively Hope*. O! that the Love of Christ may burn up the Love of Sin, and of the World, in our Souls, and constrain us to *run in the ways of thy Commandments*.

O! cause the *saving Knowledge of Christ* cover the Earth, as the Waters do the Sea; and let his Name be great, from the *Rising of the Sun, to the going down thereof*. Pity the blinded Nations that are destroyed for lack of Knowledge; convince the *Jews*, that *SHILOH* is come, and that *JESUS*, whom they crucified at *Jerusalem*, is the very *Messiah*, and they need not look for another.

Lord, appear in *Behalf* of thy oppressed Churches, and let never the *Gates of Hell* prevail against thy *Zion*. Let now the Time to favour thy *Zion* be come, even the Time that thou hast set; and cause *Peace and Prosperity* dwell within the *Walls of thy Jerusalem*: Let them prosper that love her *Peace*. Lord, bless these united Lands, and make our King, and Rulers under him, publick Blessings to us, both in our sacred and civil Concerns: And do thou still frustrate all the pernicious Projects of *Papists*, and those who are Enemies to the *Protestant Succession and Religion*.

Lord, countenance the Ministers of thy Word, and water their *Endeavours with the Dew of Heaven*, that they may, from every Part of the Land, bring many Sheaves into thy Barn. Let them have no more Ground to complain, that they have spent their Strength for nought, spread forth the Gospel-Net in vain, and toiled all day, and caught nothing.

We bless thee, O Lord, for Sabbaths and Ordinances, and the *joyful Sound* we heard this day : O ! let not thy *Word* be as *Water spilt upon the Ground*. Let not the good *Seed* be *pick'd up by the Fowls of the Air*, nor rot beneath the *Clods* ; but, O ! do thou fix it in our Memories, and cause it spring up in our Lives and Conversations.

Lord, visit the Sick, who lie upon Beds of languishing, and are deprived of the publick Ordinances which we enjoy. Sanctifie their Affliction, make up their Loss, and prepare us for Sicknes and Trouble. Thou art pleased sometimes to cast us down on Beds of Sicknes, and to draw the Currain betwixt the World and us, that we may take a View of our bypast Life and future State. Lord, sanctifie all our Trials for this Effect, that, in the End thereof, we may have it to say, *In Faithfulness thou hast afflicted us ; and it is good for us, that we were afflicted.*

Let this Family be one of the *Tabernacles of the Righteous*, in which the *Voice of Rejoicing and Salvation* shall still be heard : And, let all of us be admitted to celebrate an eternal Sabbath with thee above, for the Sake and Merit of our Lord and Saviour Jesus Christ, who, with thee and the Holy Spirit, is *one God over all, blessed for evermore.* Amen.

Another, for the Evening of the Lord's-day.

GLORIOUS JEHOVAH, we bless thee, that we have thee an All-sufficient God on a Throne of Grace, to flee to in all Straits, and that we have an able and compleat Saviour at thy right Hand, who hath full Treasures and *unsearchable Riches* to bestow upon us. O ! what good News are these to us, that we, *poor indigent Beggars*, are welcome to a rich Saviour, and may come and beg our selves rich at the Throne of Grace ! Lord, shew us our

Necessities and Wants; and make us know our Transgressions and Sins, that we may this Evening spread them forth before thee. Innumerable Evils do compass us about; we cannot so much as reckon up the Sins of this one day.

Alas, for our want of *Preparation this day for thy solemn Assemblies*! What shall we say for our *Drowsiness, Deadness, Carnality, and wandering Thoughts in thy Worship*? Alas, for the *Frailty of our Memories*, which so soon let go thy Word! We have not meditated and conferred upon these good Counsels and wholesome Instructions we have been this day hearing; but have spent much of thy holy day in idle Discourse, and unsuitable Exercises. Oh! how little do we thrive in Grace and Knowledge, for all the Waterings and Means of Grace that we enjoy? Alas! we *have lightly esteemed the Rock of our Salvation*, and been unthankful for the Offers of redeeming Love. We have oft *wounded him that healeth us*, and trampled on that *Blood, which must sprinkle us from Guilt, and save us from the destroying Angel*.

We acknowledge Lord, that we deserve rather to be trampled under the Feet of thy Justice, than to be embraced in the Arms of thy Mercy. Hadst thou dealt with us, O Lord, according to our Deservings, we had, at this instant, been desperately bewailing our Miseries amidst the Sorrows and Horrors of a sad Eternity. But gracious God, thy Mercy triumphing over thy Justice and our Sins, thou hast continued to us Life and Time, Sabbaths and Sermons, that we may repent and turn from all our Sins to thee. We have nothing, O Lord, to present to thee as a Satisfaction for these heinous Sins of ours, but only the Blood and Sufferings of thy dear Son, *in whom thou hast declared thy self well pleased*. Lord accept of us in him, and blot out all our Iniquities.

Sanctify us by thy Spirit, and receive us into
Favour

Favour and Friendship with thy self. Heavenly Father, own us for thy Children, Children we are alas! In Knowledge, O that we were such in Duty and Affection. Lord qualify us with holy filial Fear, Love and Obedience, that we may live as thy Children here, and have Portions among thy Children above: O make us meet for the Inheritance of the Saints in Light. Let the Flesh be crucified in us, with all its Affections and Lusts, and let no Iniquity have Dominion over us. O that we were acquainted with the Power and Life of Godliness, and were making Progress in Mortification, Self-denial, and Heavenly-mindedness. Give us Grace to be contented with our Lot, and with the wise Disposal of thy Providence. Let never the World get thy Room in our Hearts, since it is a vain Thing, and the Fashion thereof passeth away. Help us to keep it in its own place, and to use it aright, and for thy Glory. Learn us to trample this World under our Feet, and to use it as a Step to climb up to a better World.

Lord give us Wisdom to consider our latter End, and prepare for that great Change which is before us, and timeously to flee to Christ, and employ him as our Surety, to pay all our Debts, and clear all our Compts; that when we come to die, we may have a well grounded Hope, and the Peace of a good Conscience, which will make an easie Death-bed to us, and give us a pleasant View of a Judgment Day, and our solemn Appearance before God. Lord forbid, that we be found on the wrong Hand of the Judge on that Day. Help us on the Evening of thy Day, to remember the Evening of our Lives, and take a serious Look of Death and long lasting Eternity. Lord, thou determinest both the bounds of our Life, and the bounds of our Habitation: Thou plainly tellest us, we must die, but mercifully concealest the Time and Place, that every where we may stand upon our Guard, and every Moment

expect thy coming, and always stand with our Compts prepared in our Hand, to give them up to thee our Judge. God save us from Security, and Unmindfulness of Death and Judgment.

We bless thee, O Lord, that thou hast been pleased so long to continue us in the Land of Prayer and of Hope; and that thou hast been pleased to add this Day, and especially a Sabbath Day to our Lives; let it not be for the Condemnation, but for the Salvation of our Souls.

We praise thee also for the joyful Sound of the Gospel, that hath this Day been ringing in our Ears; Lord cause it also to ring thro' all the Corners of the habitable Earth; and let the Ends of the Earth see thy Salvation.

Lord appear for thy Zion thro' the World, and plead the Cause of thy reformed Churches. Rebuke those who oppress them, or design their Hurt. Lord humble the proud Enemies of thy Zion, either bring them to thy Footstool, or else make them thy Footstool.

Lord strengthen and establish what thou hast wrought for us in this Land: Say to thy Zion, *Her Warfare is accomplished*: Speak comfortably to thy *Jerusalem*, and let the Glory of the Lord rise upon her, that she may arise and shine: Make her an eternal Excellency, and the Joy of many Generations. Lord remember the Covenant made with our Fathers, and let us see thy Power and Glory, as they have seen thee in the Sanctuary.

God bless our Protestant King, and all in Authority, and make us always thankful for the frequent Disappointments thou hast given to the bloody Designs of Papists against us and our Religion.

Give Wisdom to our Rulers, and take a Revenue of Honour to thy self, out of all the publick Transactions of these Lands.

Lord bless the Gospel, and a Gospel Ministry

in this Corner: And let us have an abundant Effusion of thy Spirit in our Assemblies.

Be thou the God and Guard of this Family, and all our Relations: Bestow upon us both spiritual and temporal Blessings, according to our Necessities. Guide us with thy Counsel, while we are here below, and afterwards receive us to Glory, for Christ's Sake.

Now, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well pleasing in his Sight, thro' Christ Jesus. To whom, with the Father and the eternal Spirit, be everlasting Glory and Praise. *AMEN.*

For Monday's Morning.

EVer blessed and glorious Lord, thou art a great God, and a great King: The Earth is thine, and the Fulness thereof, the World and all they that dwell therein. We prostrate our Souls this Morning before thy Throne, and beg to be accepted thro' Jesus Christ, and to have the Spirit of Grace and Supplication poured out upon us, that we may pour out our Hearts before thee in Faith and Sincerity.

Lord, we confess, that, by Nature, we are poor Run-aways from God: With the Prodigal we have deserted our Father's House, and forsaken the Fountain of living Waters. Our Souls are miserably depraved with Sin, and our corrupt Hearts have been ready to say, *What is the Almighty, that we should serve him?* We have panted after the Dust of the Earth; and been full of Care what we shall eat, what we shall drink, and wherewithal we shall be clothed: But have neglected to seek the Kingdom of God, and the Righteousness thereof. Lord open our Eyes, and shew us our Folly,

O! let us not live and die in the State wherein we were born, and have long lived without thee. But look on us with Pity, and put forth that Power whereby thou madest us Creatures, and make us new Creatures: Surely, thou who by a Word broughtest the World out of nothing, can make us new Hearts. Lord suffer us not to perish, when thou canst so easily make us Happy. O speak the Word and it shall be done.

We humbly thank thee, O Lord, for all the Mercies of this bypast Night and Morning. It is of the Lord's Mercies that we are not consumed, even because thy Compassions fail not: They are new every Morning, great is thy Faithfulness. And now, seeing the Sabbath is over, and we are entering upon the other Days of the Week, save us from forgetting our Sabbath Work and Employment, when we are taken up about our weekly Affairs. O that thy Word may have lasting Impressions on us, and much of our Sabbath Frame may remain with us, when we are going about our other Business, for then might we expect to prosper the better therein, and to be rendred fitter for the next Sabbath, if it please thee to spare us to see it. Lord, keep our Hearts from being sunk in Sensuality, and drench'd in worldly Affairs thro' the Week: But raise our Affections to Things above, where Christ is, even when our Hands are imployed about Things on Earth; that we may use the World, as if we used it not.

O! How many Sabbaths, and Weeks have we mispent, and yet thou sparest us, and visitest us with new Mercies? Were this, Lord, the last Hour we had to live, and these the last Words we had to speak, we behoved to say, *Lord, thou hast been a merciful and gracious God to us. What a Wonder is it, that God should condescend to notice us, or take Care of our Concerns. It is a Wonder that thou humblest thy self to notice the Things that are in Heaven, or tell the Number of the Stars: But it*

is yet more wonderful, that thou dost notice Things below, and numberest the Hairs of our Heads. But, Lord, we beg for more than the Protection of thy common Providence; O compass us about with thy Favour, as with a Shield. There be many that say, *who will shew us any good?* They look for all their Happiness from Things Temporal: But, Lord, we beg thou wilt not put us off with common Mercies as a Portion, but lift up the Light of thy Countenance upon us; for in thy Favour there is Life: Yea, thy loving Kindness is better than Life. This Life flies away like a Vapour, but thy Mercy endureth for ever.

Lord sanctifie our worldly Imployments, and prosper us in all our lawful Undertakings. Bless us in the City, and in the Field, in the Basket, and in the Store, in the Fruit of our Bodies, and in the Fruit of our Ground. And above all, let our Souls prosper and grow in Grace, and be thou as the Dew to Israel; command the Blessing from Mount Zion, even Life for evermore. Lord, give us Grace to live together in Peace, Unity and Love, and let our Examples mutually provoke one another to Love and good Works.

Lord keep us in thy Fear all the Day long, and Preserve us from Sins and Snares thro' the whole of this Week. O! that we may be careful to avoid all known Sin, and especially, *the Sin that doth most easily beset us.* Let us be wise and prudent in our Behaviour, and Conscientious in all our Dealings; that we may commend our selves to every Man's Conscience. Lord, let thy Goodness and Mercy follow us while we live, and let Christ and Glory meet us when we die. Make us as desirous to glorify thee now, as to be glorify'd by thee hereafter; that so we may be in Case to pray in Christ's Words at the Hour of Death; *Father, we have glorify'd thee on Earth, and finished the Work thou gavest us to do; and now, glorify us with thy self above, with that Glory thou hast provided for thy*

thy People from the Foundation of the World

Lord shine upon thy Church thro' the World and dwell in these united Lands of *Britain* and *Ireland*; as they are united by Nature and Government, may they be united again in the Advancement of a Work of Reformation. Appear in a special Manner, in behalf of thy *Zion*, in the Land of our Nativity. Make us glad, according to the Days wherein thou hast afflicted us, and the Years wherein we have seen Evil.

Let thy Work appear unto thy Servants, and thy Glory unto their Children. And let the Beauty of the Lord our God be upon us, and establish the Work of our Hands.

Lord bless all these for whom we are bound to pray, and dwell in this Family. Let Peace and Truth be preserved in our Time, and be conveyed to our Posterity; and let us see the Good of *Jerusalem* all the Days of our Life.

Give us our daily Bread, and forgive us our daily Sins, deliver and defend us from Evil. And, to God the Father, Son and Spirit, be ascribed Kingdom, Power and Glory, henceforth and for ever. Amen.

For the Morning of a Communion-Sabbath.

O LORD, thou hast *Heaven* for thy Throne, and the *Earth* for thy Footstool: And the greatest Kings and Princes on Earth are no more in thy Sight, than as crawling Worms upon this Footstool.

It is of thy great Mercy, that we see the Morning of a new day, far more of a new Sabbath: But that such unworthy Creatures as we are, should see the Morning of a Communion-Sabbath, and be invited to sit down at the Table of the Lord, is a Wonder of infinite Mercy and Goodness. O merciful King, we come to thee with Ropes about our Necks,

Necks, acknowledging we justly deserve to be hung up in Chains of Darknes among the damned: But thou hast Bowels of Mercy, as well as Beams of Glory. Yea, we hear the Sounding of thy Bowels towards us in the Preaching of the Gospel, and Dispensation of the Sacraments.

O! that *Salvation may this day come to this House*. May we have Grace all this day to wait upon thee; and do thou graciously meet with us at thy Table. Dispel our Clouds of Guilt, breathe on our Souls, and shine upon our Graces. Lord, thou art every where present, and fillest every Place; but thou art present in a special and gracious Manner in thy Sanctuary, and in thy Ordinances. O! be not thou far from us this day. Oh! shall we this day be surrounded with thy Blessedness; and yet continue miserable? Shall thy rich Fulness be so near us; and we remain empty? Shall thy Goodness be on every Hand of us; and yet Evil abide with us? O let us not starve in a Feast-house, die beside so great a Physician, or perish betwixt the out-stretched Arms of Mercy.

We are indeed unworthy of Mercy from thee this day: *Is it meet, to take the Childrens Bread, and cast it to such Dogs as we are?* But seeing, even the *Dogs* are admitted to eat of the Crumbs that fall from their Master's Table, we beg thou wilt allow us a Crumb of Mercy this day, and we will be thankful. Hast thou not said, *The Needy shall not be forgotten, and the Expectation of the Poor shall not perish for ever?* And who more needy, or more poor than we are? Are we not proper Objects of thy Compassion and Royal Bounty? O! for Grace this day, to open our Mouths wide, that the bountiful Master of the Feast might fill them.

Lord, seeing thou art displaying the Covenant of Grace, and its rich Offers to lost Sinners; we desire this Morning to take hold of this Covenant, to
consent

consent to its Offers, and acquiesce in the Method of Salvation proposed therein, thro' the Righteousness of a Saviour. O! come and seal this Covenant to us this day at thy Table, and own us as thy Covenanted People. O! meet with us there, and look on us, and be merciful to us, as thou usest to do unto those that *love thy Name*. Remember us with the *Favour thou bearest to thy People*. O! visit us *with thy Salvation*. May we this day taste and see that *God is good*, and be made to say, Surely it was good for us to draw nigh to God: A day in his Courts is better than a Thousand, and an Hour at his Table is far better than Ten thousand elsewhere.

May we this day have on the *Wedding-Garment*, when the King comes in to view the Guests. Give us thy Spirit to beget and quicken Grace in every one of our Souls. Make us look on him we have pierced, and mourn for these Sins that wounded him. Increase our Faith, and fasten our Grips on the Clefts of his Wounds. Shed abroad thy Love in our Hearts, and warm our cold Affections with this heavenly Fire. Remove the Deadness and Wandrings of our Hearts, and let each of us be put in a good Frame, and enabled to say this day, *My Heart is fixed, O God, my Heart is fixed; I will sing and give Praise*.

Lord, mercifully visit all our Fellow-Communicants; come and feast with them and us. Lord, prevent unworthy Communicating, and save Sinners from coming this day to shed Christ's Blood, to wound their own Souls, and to eat and drink their own Damnation. O God, deliver us from Blood-guiltiness this day. If thou shouldst call us to Account this day, and deal with us according to the Merits of our best Services, we would be left speechless at thy Table: But we desire to take Refuge and Sanctuary under the *Shadow of Christ's Cross*. Lord JESUS, save us for thy Name's Sake.

O SAVIOUR, do to us according to *thy Great Name*; for this *thy Name* is the strong Tower, to which we fly, that we may be safe. Behold a Company of timorous guilty Sinners, coming flocking to thee, *as the Doves to their Windows*: O! shelter us in *thy Wounds*, and skreen us under the *Wings of thy Righteousness*. O! for Faith's Sight of a *crucified Christ* this day, and a clear View of *the Method of Salvation through him*. O! to be driven from all other Shelters, and made willing to accept of *Salvation*, as a *free Gift thro' Christ's Blood*, disowning all Worthiness in our selves, or in any Thing Men or Angels can do.

O! that many in the Congregation may this day be pierced in their Hearts for Sin, and may feel an indispensable Need of Christ, so as to cry, *Men and Brethren, what shall we do to be saved? Give us Christ, or else we die: None but Christ, none but Christ.*

Make this a great day of the Gospel in this Place, a day of Resurrection to the Dead, a day of Deliverance to the Captives, a day of Healing and Sealing to sick and weary Sinners. Let the Sighing of the Prisoners come up before thee this day; and do thou proclaim Liberty to the Captives, and open the Prison-doors to them that are bound. Knock off the Fetters of Unbelief, and loose some poor Souls, whom Satan hath kept bound these many Years: Bring their Souls out of Prison, that they may praise thy Name, and serve thee with joyful Hearts, in a Course of New and Gospel Obedience, always abhorring and guarding against Sin, which crucified their dearest Saviour.

Give Grace to Ministers to speak and distribute, and to Communicants to hear and partake this day, as these who firmly believe the Eyes of God and of Angels are upon them, narrowly inspecting their Deportment in all they do. Lord, help us all to Sincerity and Truth in the inward Parts: And the

the Good Lord pardon every one of us, who are this day *setting our selves to seek thy Face*, and to meet and enjoy thee our God, in the solemn Ordinances of thy Appointment; tho' we be not prepared and cleansed, according to the *Purification of the Sanctuary*. Lord, hear our Prayers, and heal our Souls, for Jesus Christ's Sake, who, with the Father, and Holy Spirit, *is God over all, blessed for evermore.* Amen.

For the Evening of a Communion-Sabbath.

Most Glorious Majesty, help us this Evening of a solemn day, to praise thee, according to thy excellent Greatness, and infinite Goodness, manifested to us in all thy Works, but especially, in the *glorious Work of Man's Redemption*. We may well cry, *Lord, what is Man; that thou art mindful of him? What is he, that thou shouldest send thine own Beloved Son, to suffer such bitter Things for him? To make Atonement to offended Justice, and be a Propitiation for Sin.* But, O! what are we, the worst of Men, that we should have any Share in this Atonement, who have so long slighted thy Love, and *trampled the Blood of Christ under Foot?* What a *Wonder of Mercy* is it, that thou shouldst admit us to treat with thee, and renew Covenant with thee; who have *so treacherously broken former Vows and Covenants, and wofully backslidden from God?*

We have Cause to blush and be ashamed this Evening, that we were not more deeply affected with thy Goodness to us this day, and with the great Things set before us, and offered to us at thy Table. Alas! our Hearts were much sunk with *Deadness and Formality*, when they should have been elevated with *heavenly Desires*, and should have been sending up whole Volleys of Praises to our Redeemer: But, O! let our *Sacrifices be sprink-*
led

led with Christ's Blood, and our Defects covered with his Righteousness; and then all shall be well.

We have great Ground to lament the Decay of Religion in our Age: Communion-days have not their wonted Lustre. Oh! there are many in a declining State among us; they have lost their former Strength in Duty, and Delight in Ordinances. They have lost much of their Esteem of Christ, and of Communion-days. Time was, when such days as this were the days of Heaven to some; they rejoiced at their Approach, and welcomed them with their Hearts; but now they are days of Deadness and Discouragement; their Souls are cast down within them, and they are fear'd they be cast out of thy Sight. Time was, when Communion-Sabbaths were lightsome Days, Communion-Sermons had an awful Sound; but, alas! Sacraments and Sermons are like to dwindle away into Matter of mere Form with many. The Love of Christ, the Death and Blood of a Redeemer, are like to turn Words of a common Sound with many. O! wilt thou not revive us again, visit thy Sanctuary, and renew our days as of old? Oh! leave us not to slide back with a perpetual Backsliding.

Lord, shew us a Token for Good this Evening; let the Dews of Heaven fall upon our withered Souls; and preserve any Softness of Heart, where thou hast wrought it; cherish any Conviction, good Desires, or Spark of Love, where it is; and cause the North and South-winds of thy Spirit to blow on our Souls.

We have this day been swearing Allegiance to thee, as our Lord and Master. We have been resigning our Souls, our Bodies, and all that we have unto thee. We have been engaging to follow the Lamb, whithersoever he goeth. But, alas! we have no Grace nor Strength of our own to perform our Vows; for when we would do Good, Evil is present

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present with us. Lord, subdue the Power of *in-dwelling Sin* in us; and, according to thy *Covenant*, put thy Fear in our Hearts, that we may never depart from thee: Set up thy Throne, and write thy Laws there; and help us to hold fast the Profession of our Faith, without wavering. Our Hearts are, like Reuben, unstable as Water: But do thou establish our Goings, and hold them up in thy Paths, that our Footsteps slide not. Into thy Hands we commit our Spirits; for thou hast redeemed us, O Lord God of Truth. Be Surety for thy Servants for Good, and be with us to the End, and in the End of our Lives.

Give Grace, according to our solemn Engagements, to lay aside every Weight, and the Sin that doth most easily beset us; that we may cheerfully run our Christian Race: Looking unto Jesus, the Author and Finisher of our Faith. May the Eyes of our Faith be still fixed on Christ our Fore-runner, who has, in our Name, entered Heaven, taken Possession of the Kingdom, and is preparing glorious Mansions for us. Help us always to remember that rich Recompence of Reward, that eternal and exceeding Weight of Glory, which thou hast laid up above for thy Followers: And also to wonder at thy Bounty and Goodness, that thou art pleased to reward poor Mortals so highly, for doing that which is good to our selves, tho' nowise profitable unto thee.

Thou hast this day, covered a Rich Table to us in the View of our Enemies; O! save us from loathing the Manna thou dost rain so plentifully upon us, or walking unsuitably unto thy goodness; but lead us in a right Path, because of our Enemies.

O! forgive the Sins, Imperfections and Shortcomings of this days Work, for the sake of the perfect Merits of our Redeemer. Remove all our Clouds of Fears and Doubts; and clear up to us the Evidences of saving Grace in our Souls. And where

thou

thou hast been pleased to smile, and graciously manifested thy self, O! continue *the Shinnings of thy Face, and abide as a constant Guest and Inhabitant.* O! preserve in our Souls the *lasting Sense and Remembrance of Christ's Love, and let Love to Christ still have the Ascendant therein, over the World, and all its Enjoyments.*

O! pity and visit them that never had a *dawning of Gospel Light*, but have long dwelt in the *Region of Darkness and Shadow of Death.* O! that the *Sun of Righteousness may rise and shine upon them.* O! that God would persuade Japhet to dwell in the *Tents of Shem.* Bring in the *Posterity of thy Ancient People the Jews*, who remain still in their Unbelief: Take the *Vail from off their Faces*, and lead them from *Moses to Christ*, and from the *Types to the Things Typified.*

Cause the *Crown to flourish on the Mediator's Head.* Rid the World of *Mahometan, Pagan and Popish* Delusions, and let thy Word have free Course and be glorified. Visit thy afflicted and persecuted Churches abroad, and raise up the *Tabernacle of David*, where it is fallen.

Preserve the Protestant Religion and Succession to the Crown in these Lands, and bless the King and his Royal Family, and all Inferior Rulers under him. Graciously own thy Gospel Ministers, and especially these, who have been breaking the *Bread of Life* unto us this Day. Bless the *Love-Feast* we have been partaking of this Day, and let all who have been admitted to it, be more engaged to the *Love of Christ*, and Practice of all *Christian Duties.*

May we close this day with sweet Thoughts of Christ and his Love, and ly down remembring the Bed of the Grave, and with the lively Hopes of awaking in the Morning of the Resurrection, that joyful Morning, which shall never be succeeded by an Evening. Glory to God the Father, Son, and Holy Spirit, for ever. Amen. B b For

For a Family, when under Affliction, by Cresses in worldly Affairs, Sickness of Children, or the like.

HOly Lord God, thou, even thou art to be feared, and who may stand before thee when thou art angry? We acknowledge our Sins, and our ill Deservings at thy Hands: Surely, it is of thy Mercies, that we are not, at this Time, roaring in endless and ceaseless Flames. But seeing there is Forgiveness with thee, that thou mayst be feared, we beseech thee, for Christ's Sake, to pardon our Sins, and be reconciled to our Souls: Rebuke us not in thine Anger, nor chasten us in thy hot Displeasure.

We believe, there is nothing that befalls us in the World, but what is ordered by thy wise Providence. If a Sparrow falls not to the Ground without thee, and the very Hairs of our Heads are numbered; surely thou art not unconcerned about the Troubles that befall thy Servants and Children. Affliction cometh not forth out of the Dust, neither doth Trouble spring out of the Ground: Help us therefore to look to thy Hand, and to hear both the Rod, and him that hath appointed it. Help us to search out these accursed Things that have provoked the Lord against us. Shew us, Lord, wherefore thou contendest with us. Let us neither despise the Chastening of the Lord, nor faint, when we are rebuked of him. But grant, that Afflictions may be suitably improven by us, to the Glory of thy Name, and the Advantage of our Souls.

Suppress all our Repinings at thy Dealings toward us: and whatever we may meet with, let us not sin against God, nor charge him foolishly. Thou givest, and thou takest; blessed be the Name of the Lord. We desire to kiss the Rod, and accept of the Punishment of our Iniquity; for thou art Righteous, and we are Wicked, and thou punishest us less than our Iniquities deserve. O! that the Fruit of all may be to subdue Corruption, and purge away our Sin.

Learn

Learn us to take up our Cross, with humble and quiet Submission to the Will of our Heavenly Father; for thou knowest what is fittest for us. Loose our Affections from earthly Enjoyments; and teach us how to be abased, and suffer Need, as well as how to abound; and in whatsoever State we are, therewith to be content. When we meet with Disappointments from the World, and see how little worldly Things are to be confided in, make us the more to prize Christ, and to be the more solicitous and industrious to lay up our *Treasure in Heaven*.

In a special Manner sanctify Affliction to these that ly on sick Beds, and are chastened with sore Pain. The meanest, the weakest, the youngest are not without the Compass of thy Providence, nor below the Notice of our Heavenly Father. Deal gently and graciously with the Child (or Children) in Distress, send him relief and Comfort; for all *Diseases* obey thy Command, when thou sayst, *come*, they come; *go*, they go; *do this*, they do it. Either lighten the Load, or encrease Strength to bear it. And whatever thou dost with his Body, remove the Guilt of Sin Original and Actual from his Soul; stamp him with thy lovely Image and make him ripe for Heaven and Glory. Thou canst make the *Child die an hundred Years old*, as ready and ripe for Heaven, as these that are most aged. Lord, finish all that is wanting of the Work of Grace upon his Heart; and take him not out of this World, till thou hast fitted him for a better. Stand by him in the dying Hour, and secure him in thy Hands from the deadly Enemy of his Soul. Lord do all this for the Sake and Merits of our blessed Saviour, who, in the days of his Flesh, kindly embraced young Children, took them up in his Arms, and blessed them; and ever lives at thy right Hand, to intercede for both Young and Old of his People: O Father of Mercies, be merciful to one and all of us, prepare us to die, and receive our departing Souls

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 B b 2 into

into the Arms of thy Mercy: And when we are numbred among the *Dead*, let us also be numbred among the *Redeemed and Blessed of the Lord*: To whom be Glory for ever. Amen.

For a Family, after the Death of a Child, or any other Member thereof.

O GOD of the Spirits of all Flesh, thou art the Giver and Preserver of Life; and thou also determinest our Days, numbrest our Months, and appointest the Bounds over which we cannot pass. What is our Life, but a Vapour that appeareth for a little Time, and then vanisheth away? Even at the longest, how short! and, at the strongest, how weak! When we think our selves most secure, how exposed are we to Change! And when we think our selves in best Health, how soon may the Thread of Life be snapt asunder! *We know not what a day may bring forth.* Lord, *what is Man at his best Estate, but altogether Vanity?*

Sanctifie the Breach thou hast made amongst us, and make it a Mean to awaken us to prepare for Eternity, and constantly to carry our latter End in our Bosom. *What Man is he that liveth, and shall not see Death?* The Great, the Mean, the Wise, the Foolish, the Good, the Bad, all yield up the Ghost, and go down to the Grave. We see our near Relations, Neighbours, and Acquaintances, taken away to their long Home before us; and we are left standing and living Monuments of God's Goodness and Patience, enjoying still the Opportunities of Grace, and Time for Prayer and Repentance. Lord, what better are we than others, that we should be spared so long, have so much Pains taken on us, have so many Warnings given us, and have so much Time allowed us to prepare for Eternity?

Wo's

Wo's us for the Spirit of Slumber, Stupidity and Infatuation that hath seized upon us: We see our Neighbours daily going off the Stage; we foresee the dreadful *Wakening* which careless *Sinners* shall get at *Death and Judgment*; and yet we have not Hearts to stir or cry for Grace, and fly to Christ in this day of our *Visitation*; we see our Time fast posting away, our Glass near run out, our *Sun* setting, and near gone down; and yet we do not take the Alarm to quit our Sins, and *fly from the Wrath to come*. We have but a few Breaths more to breathe, and then we are gone from hence for ever: And yet, alas! our Work is undone, our *Souls* unready, and we are thoughtless and unconcerned. Oh! if *Death* should surprize us in *such a State*, and hurry us into Eternity this Night, where would our *secure Souls* awake? Where would we take up our endless Dwelling?

Lord, let us never allow our selves to live in any Course, wherein we would be leath or afraid to die. O! that, in the *Death* of others, we may see, as in a Glass, our own *frail and uncertain State in this present World*. How slippery is our Standing! How soon must we remove, and follow the vast Multitudes that have gone before us out of the Land of the Living! Lord, help us to mind, that we are as really dying, as these that lie on *Death-beds*, with their *Senses failing them*: And we may be as sure of dying, as if we were already dead. O! to be always living so, as these who expect surely to die, and believe *Death* is not very far off.

Ah! how unmindful have we been of our latter End! How lavish of our precious Time! How careless of our immortal *Souls*! How little in *Preparation for Eternity*! So that thou justly mayst bring our last Hour as a Snare upon us, and surprize us in our Sins, and hurry us away in an unprepared Condition, to appear before thy Tribunal. But, Lord, pity us, awake us to repent, and to mortifie

Sin in Time. O! let our *Sins die before us*, that they may not rise in *Judgment against us*. Lord forbid, that our Sins outlive us; for if they die not before us, they will live eternally to sting and torment us. O! that by the daily Warnings thou art giving us, we may be daily learning to die, and Sin may be daily dying in us; so that it may be certainly dead before us.

Lord, what have we to do in this World, but make ready for the World to come? O! that our whole Lives were a *continued Preparation for Eternity*! and, O! that we may *finish our Work*, before we *finish our Course*. Lord, take us not out of this Life, before thou hast fitted us for a better. O! let us be fitted for Heaven, before we leave this Earth. Happy were it for us, if we were in good Terms with God, and were constantly willing to die, and ready to meet our Lord when he comes. O! let not that Coming be Matter of our Dread, or Terror, but Matter of our Hopes and joyful Expectations. Let us be among these, who not only love Christ, but really love his *Appearing*, and long for it. God help us to overcome the *Love of Life*, and the *Fears of Death*; that when our Turn comes to die, we may not go off the Stage with a heavy Heart, or a guilty Conscience; but we may depart in Peace, and sleep in Jesus: To whom, with thee, O Father, and Holy Spirit, be endless Praise. *Amen.*

For a Family, after receiving some signal Mercy, or Deliverance.

O LORD, tho' we are *Transgressors from the Womb*, yet, by thy Power and Goodness, we have been safely preserved from the Womb, and delivered from manifold Dangers in our Infancy, Childhood, and thro' the different Stages and Steps of our Pilgrimage. It is owing to thy good Providence,

dence, that we died not from the Womb, that we did not give up the Ghost from our Mother's Belly. O! fill us with a grateful Sense of thy early Goodness and Mercies towards us, and make later Mercies bring these afresh into our Remembrance.

How graciously and seasonably hast thou delivered us, when there was but a Step betwixt us and Death! we were in great Perplexity, *Fear was on every Side*, our Hopes were ready to expire, *the Sorrows of Death compassed us about*: Then called we upon the Name of the Lord, and thou heardest our Cry, and graciously interposedst betwixt us and Danger. Unless the Lord had been our Help, our Souls had almost dwelt in Silence: But when we said, *Our Foot slippeth*, thy Mercy held us up; we were brought low, and thou helpedst us; yea, thou hast delivered our Souls from Death, our Eyes from Tears, and our Feet from falling. O! that we may walk before God, in the Land of the Living!

Blessed be God, that hath not taken us away by untimely Death, *in the midst of our days, and in the midst of our Sins also*. O! may we have it to say with Hezekiah, *In Love to our Souls hast thou delivered us from the Pit of Corruption, and cast all our Sins behind thy Back*; what shall we render to the Lord, for preserving us from the Flames of Hell till now? The Dead cannot praise thee; they that go down to the Pit, cannot celebrate thy Goodness: The Living, the Living, they shall praise thee; as we desire, with all our Souls, to do this day.

Tho' we soon weary of Duty, yet thou dost not weary of Mercy; but continuest still to do us Good, notwithstanding of our unthankful Carriage towards thee. *Thou delightest in Mercy, and takest Pleasure in the Prosperity of thy Servants*. Thou not only bestowest Blessings on us, to provide for the Necessaries of Life, but also Variety of good Things

to make our *Lives comfortable*. How many are thy Mercies, thy Preservations, and Deliverances toward us! If we should speak of them, they are more than can be numbred. We were never in Distress, but thou relievedst us; we were never in Sicknes, but thou curedst us; we were never in Wants, but thou suppliedst us; we were never in Dangers, but thou deliveredst us. All our Bones may say, *Lord, who is like unto thee? For thou hast kept all our Bones; not one of them is broken.*

O Lord, our Goodness doth not extend unto thee; we can never answer the Obligations which thy Mercies have laid upon us. O! do thou imprint so deep upon our Hearts, the Sense of thy seasonable and wonderful Mercies, that we may never abuse, slight, nor forget the great Goodness thou hast shewed us, and the late signal Deliverance thou hast wrought for us. Help us always to walk fruitfully and thankfully, humbly and holily, in the Sight of our Gracious God and Benefactor. Enable us to praise thee, both with our Lips and with our Lives; and all our days to carry as these who are so highly obliged to thee. O! let us not be as the *Nine Lepers, who returned not again to give Thanks; nor as Hezekiah, who rendred not again, according to the Benefit done unto him: But let us, like Mary, with our Souls magnifie the Lord, and with our Spirits, rejoice in God our Saviour.*

Blessed be the Lord, *who has not turned away our Prayer from him, nor his Mercy from us. We will love the Lord, because he hath heard our Voice and our Supplication; we will call upon him as long as we live.*

We bless thee for all our temporal Mercies and Blessings; but, above all, we bless thee for Jesus Christ, the meritorious Cause and Spring of all our Mercies. Thanks be to God for this unspeakable Gift, both now and for evermore. *Amen.*

Pet.



Petitions and Intercessions to be used by PARENTS, in behalf of their CHILDREN.

NOTE, *I have conceived them in the plural Number; because Fathers and Mothers should not only separately pray for their Children, but should also sometimes join together, to wrestle in Prayer to God for their Young Ones: And it may be proper sometimes, that they be present.*

O LORD, Thou hast graciously given us these Children; but, ah! we have given them Sin and Corruption, that is their Portion from us: But we bring them to thee in their sinful and miserable Condition, wherein, by our Means, they have come to the *World*: For, *tho' they be destroyed in us, yet in Thee is their Help.* Tho' we cannot give them Christ and Grace, yet, Lord, *Thou* canst do both: We therefore bring them to thy Door, and lay them down before thee, as Objects of Pity, and Spectacles of Misery. They are our Children by Nature; O! make them thy Children by Grace. They are born to us once; O! that they may be born to thee a second Time. Let thy Bowels of Mercy yern towards them; deliver them from the *Dominion of Sin, from the Bondage of the Devil; and pluck them, as Brands, out of the Burning.* O! let these who are Pieces of our Bowels, and are now *dead in Trespasses and Sins*, be made to live in thy Sight, that they may praise thy Name, both here and hereafter. We bring them to thee, who art the *Lord of Life*, and didst
put

put Life in *them* at first. O! breathe now upon their *dry Bones*, and they shall live spiritually.

O! make them to remember *their Creator and their Redeemer in the Days of their Youth*. Acquaint them timeously with thy self, cause them know their Misery and Lostness by Nature, and their Need of Jesus Christ to be their Saviour. O! fix the Impressions of God deep in their Minds, and make them to fear and love thee *above all Things*. Help them firmly to believe that they have immortal Souls, that there is an Eternity after Time, a Life after this, where it will be *well for the Righteous*, and *ill for the Wicked*, and *that for ever*. Give them an awful Sense of God's All-seeing Eye, that beholds them in *Secret*, as much as when in *Company* with others. Beget in them an Abhorrence of Sin, and whatever is displeasing to thee: And especially, give them a Sight of their evil Hearts: Cause them to hate sinful Thoughts, Words and Actions. Keep them from *profaning thy Name*, from *profaning thy Sabbath*, from *Lying*, from *Stealing*, from *Disobedience to Parents*, from *Pride*, *Covetousness*, *Passion*, *Revenge*; and from *all the Vanities and Follies of Youth*. Make them *meek*, *humble*, and *loving* one to another.

Help them still to remember they are thy Creatures, and the Work of thy Hands; that thou preservest them, providest for them, and givest them all things richly to enjoy. That they owe thee Thanks for all their Mercies, that they depend on thee for all Things. Lord, encline them to love thee, and to love Prayer, and to go to thee frequently with their Wants, whether in Soul or Body. O make them sensible of their Soul-miseries and Wants; and give them thy Spirit to teach them to pray. Lord, enlighten their Understandings, renew their Wills, and store their Memories with heavenly Instructions from thy Word, that, from their Childhood, they may know the holy Scriptures. O! that they

they may all know thee from the least to the greatest.

Lord help, us to consider and mind the Vows and Engagements that were laid upon us for them, when they were Baptized, and solemnly surrendered to thee. And, Lord, help them to consider, how they were dedicated to God at Baptism, and thereby listed Soldiers under thy Banner, and deeply sworn to thy Colours. O! do thou encline and determine them now, personally and explicitly to own and renew their Baptismal Covenant; that so they may become Christians by their own Deed and voluntary Consent, as well as by their Parents Dedication. Engage them now to chuse God the Father, for their God and Father; to chuse God the Son, for their Redeemer and Saviour; to chuse God the Holy Ghost, for their Sanctifier and Comforter: To chuse God's Word for their Rule, God's People for their Companions, Holiness for their Way, and Heaven for their Home.

Lord, pour thy Spirit upon our Seed, and thy Blessing upon our Offspring; *that they may spring up as Grass, and as Willows by the Water-courses.* Take early Possession of their Hearts, and season them with Grace. Keep them from the Evils and Vanity which Childhood and Youth are subject to; and restrain them from walking in the way of their Heart, and Sight of their Eyes. Check the Beginnings and first Appearance of Vice in them, and pluck it up by the Roots. Help us now to train them up in the Way they should go, *that, when they are Old, they may not depart from it. Let the Word of God abide in them, that they may be strong, and may overcome the wicked One.* Teach thou their Teachers, that they may be brought up *in the Fear, Nuture, and Admonition of the Lord:* Let them be rightly instructed in thy Truths, and give them Grace *to hold fast the Form of sound Words, and to continue in the Things which they have learned.* O! bless the Means of Instruction;
For

For Parents and Teachers may plant, Minister may water ; but God only can give the Increase.

Lord, we desire, to be filled with Pity and Compassion to the *Souls of these Young Ones*, and to bring them in the Arms of Faith and Prayer, to the Blessed Jesus, beseeching him to put his Hands of Mercy on them, and bless them, as he did *little Children in the days of his Flesh*. O! stamp them with thy lovely Image, and work an inward saving Change upon their Hearts. O! give them betimes to know the *God of their Fathers*, that they may serve him with a perfect Heart, and a willing Mind. From the Womb of the Morning, let Christ have the Dew of Youth. O! let Christ be formed in their Hearts, when young, that we may see our *Children to be the Work of thy Hands in the midst of thy House*; and then will not our Faces grow pale, nor be ashamed; but we will sanctifie the *Holy One of Israel*.

Lord, we have been Instruments to bring these little Ones to the *World, Children of Wrath*: O! that we may be Means to bring them to Christ, that they may become *Children of God, and Heirs of Grace*. O! give them Portions among thy Children, and bring both them and us into thy Family, that we and they may live and dwell together in Heaven thro' Eternity. Lord forbid, that our Children should meet us at a Tribunal, in a Christless and Graceless Condition; that these, who are so dear and near to us, should lie in Hell, and fry in the Flames for ever. God pity them, and prevent their Ruin.

If thou, Lord, shouldst take them hence before us, O! fit them to live with thee above, and make us willing to resign them to thee: Or, if thou take us from them, be thou a gracious Father to them, when we are gone, and a merciful Provider for them, in all States and Conditions of Life. Keep them from the Evil of this *World*, and bring them safe thro'

thro' it to a better. Take Care even of their temporal Concerns, and chuse their Inheritance for them. But, especially, take Care of their Souls, and let *Treasure be laid up for them in Heaven*; and then *all other Things needful will be added to them*.

O! teach us our Duty to them, and teach them their Duty to us; that we may be Blessings to one another. Instruct them in their Duty both to God and Man, that they may be Instruments of thy Glory, while here; and may be taken into the Kingdom of Glory, to live with thee for ever hereafter.

Lord, take Care of the rising Generation every where, and let God still have a Seed to serve him among them. Bless all Schools and Nurseries of Learning. *Cast Salt into these Fountains, and heal the Waters thereof; that, from thence, may issue Streams, which shall make glad the City of God*: All which we beg for Christ's Sake. *Amen*.

F I N I S.



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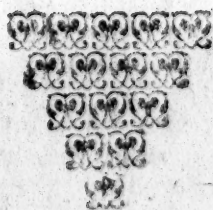
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Books written by Mr. *John Willison* Minister of
the Gospel at *Dundee*, and sold by *J. Mackenzie*
Bookseller.

I. **A** Letter from a Parochial Bishop, to a Prelatical Gentleman in *Scotland*, concerning the Government of the Church; wherein, the Controversy ancient Bishops, and Presbyterian Ordination, is set in a true Light, and distinctly handled: The Sentiments of the Ancients, in these Matters, fully represented and canvassed; and a historical Account given of the ancient Government of the Church, and Alterations made therein, since the Apostles Times; with the Rise and Growth of Prelacy.

II. A Sacramental Catechism: Or, A familiar Instructor for young Communicants; plainly unfolding the Nature of the Covenant of Grace, with the two Seals thereof, Baptism and the Lord's Supper. Wherein especially, the Sacrament of the Lord's Supper is fully and distinctly handled, both in a Doctrinal and practical Manner; with many Cases of Conscience relative thereto, intermixed, and resolved, for the Relief and Support of those who are exercised to Godliness. With an Appendix, containing suitable *Materials* for *Meditation* and *Prayer*, both before and after partaking.

III. An Apology for the Church of *Scotland*, against the Accusations of *Prelatists* and *Jacobites*, and particularly, the Reflections of *J. S.* late Incumbent at *Forsyth*. Wherein, the said Church is fairly vindicated from the unjust Charge of Schism; and the same justly fastned upon her Accusers. As also, the late Proceedings of the Presbyteries of *Angus*, and other Judicatories, against the disloyal and rebellious Clergy, are justified; and the Wickedness of the Rebellion, and Clemency of the Government set forth. And likewise, the Divine Institution of Presbyterian Government and Ordination, is clearly evinced from Scripture: And the usual Pretences, for the Apostolical Foundation of Prelacy, are fully overthrown.

IV. The Mother's Catechism for the young Child: Or, A preparatory Help for the Young and the Ignorant, in Order to their easier Understanding the Assembly's shorter Catechism.

V. Five Sermons Preached before and after the Celebration of the Lord's Supper.

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